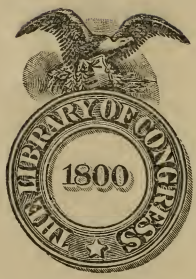

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St. Lawrence fastened to a gridiron and burned to death with a slow fire.

Dreadful Sufferings of Primitive Martyrs.

A

UNIVERSAL HISTORY

OF

CHRISTIAN PERSECUTIONS

AND

MARTYRDOM:

AN AUTHENTIC ACCOUNT

OF THE MOST

HORRID CRUELTIES AND TORTURES

INFLICTED UPON

EARLY CHRISTIANS.

ILLUSTRATED WITH NUMEROUS ENGRAVINGS.

BY R. THOMAS.

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UNPARALLELED SUFFERINGS OF EARLY CHRISTIANS.

CHAPTER I.

Progress of the Reformation in the reign of Henry VIII.

The reader will, doubtless, attend to the transactions recorded in this reign with peculiar interest. It was in this period that God, through the instrumentality of the king, liberated this country from the papal yoke, when England became, as it were, a religious world dependent on itself.

The wars between the houses of York and Lancaster had produced such fatal revolutions, and thrown England into such frequent convulsions, that the nation with great joy hailed the accession of Henry VII. to the throne, who, being himself descended from the house of Lancaster, by his marriage with the heiress of the house of York freed them from the fear of any further civil wars. But the covetousness of his temper, the severity of his ministers, and his jealousy of the house of York, made him so generally odious to his people that his death was little lamented.

Henry VIII. succeeded, with all the advantages he could have desired; and his disgracing Empson and Dudley, the cruel ministers of his father's avaricious designs, his appointing restitution to be made of the sums that had been unjustly exacted of the people, and his ordering justice to be done on those rapacious ministers, gave all people hopes of happy times; and when ministers, by the king's orders, were condemned and

executed for invading the liberties of the people under the covert of the king's prerogative, it made the nation conclude that they should hereafter live secure under the protection of such a prince, and that the violent remedies of parliamentary judgments should be no more necessary, except as in this case, to confirm what had been done before in the ordinary courts of justice.

One of the most remarkable men of this, or perhaps of any other age, was cardinal Wolsey. He was of mean extraction, but possessed of great abilities, and had wonderful dexterity in insinuating himself into men's favor. He had but a little time been introduced to the king when he obtained an entire ascendency over him, and the direction of all his affairs, and for fifteen years continued to be the most absolute favorite ever known in England. He saw the king was much set on his pleasures and had a great aversion to business, and the other counsellors, being unwilling to bear the load of affairs, were troublesome to him, by pressing him to govern by his own counsels; but Wolsey knew the methods of favorites better, and so was not only easy, but assistant, to the king in his pleasures, and undertook to free him from the trouble of government, and to give him leisure to follow his appetites.

He was master of all the offices at home and treaties abroad, so that all affairs went as he directed them. He soon became obnoxious to parliaments, and therefore tried but one during his ministry, where the supply was granted so scantily, that afterwards he chose rather to raise money by loans and benevolences than by the free gift of the people in parliament. He in time became so scandalous for his ill life, that he grew to be a disgrace to his profession; for he not only served the king, but also shared with him, in his pleasures. He was first made bishop of Tournay, in Flanders, then of Lincoln, after that he was promoted to the see of York, and had both the abbey of St. Alban's, and the bishopric of Bath and Wells, *in commendam;* the last he afterwards exchanged for Duresm, and upon Fox's death he quitted Duresm, that he might take Winchester; and besides all this, the king, by a special grant, gave him power to dispose of all the ecclesiastical preferments in England; so that in effect he was the pope of the British world, and no doubt but he copied skilfully enough after those patterns that were set him at Rome. Being made a cardinal, and setting up a legatine court, he found it fit for his ambition to have the great seal likewise, that there might be no clashing between those two jurisdictions. He had, in one word, all the qualities

necessary for a great minister, and all the vices usual in a great favorite.

The immunity of churchmen for crimes committed by them till they were first degraded by the spiritual court, occasioned a contest in the beginning of this reign between the secular and ecclesiastical courts. A law was passed under Henry the Seventh, that clerks convict should be burnt in the hand. A temporary law was also made in the beginning of Henry the Eighth's reign, that murderers and robbers, not being bishops, priests, nor deacons, should be denied the benefit of clergy; but this was to last only till the next parliament, and so, being not continued by it, the act determined. The abbot of Winchelcomb preached severely against it, as being contrary to the laws of God and the liberties of the holy church, and said that all who assented to it had fallen under the censures of the church. And afterwards he published a book to prove that all clerks, even of the lower orders, were sacred, and could not be judged by the temporal courts.

Not long after this, Richard Hun, a merchant of London, was sued by his parish priest for a mortuary in the legate's court; on this, his friends advised him to sue the priest in the temporal court for a præmunire for bringing the king's subjects before a foreign and illegal court. This incensed the clergy so much that they contrived his destruction. Accordingly, hearing that he had Wickliffe's Bible in his house, he was upon that put in the bishop's prison for heresy; but being examined upon sundry articles, he confessed some things, and submitted himself to mercy; upon which they ought, according to the law, to have enjoined him penance, and discharged him, this being his first crime; but he could not be prevailed on by the terror of this to let his suit fall in the temporal court; so one night his neck was broken with an iron chain, and he was wounded in other parts of his body, and then knit up in his own girdle, and it was given out that he had hanged himself; but the coroner's inquest, by examining the body, and by several other evidences, particularly by the confession of the sumner, gave their verdict that he was murdered.

In the beginning of this reign, several persons were brought into the bishops' courts for heresy, or Lollardism. Forty-eight were accused: but of these, forty-three abjured, twenty-seven men and sixteen women, most of them being of Tenterden; and five of them, four men and one woman, were condemned, some as obstinate heretics, and others as relapsers: and, against the common laws of nature, the woman's husband, and her two

sons, were brought as witnesses against her. Upon their conviction, a certificate was made by the archbishop to the chancery; upon which, since there is no pardon upon record, the writs for burning them must have been issued in course, and the execution of them is little to be doubted. The articles objected to them were, that they believed that in the eucharist there was nothing but material bread; that the sacraments of baptim, confirmation, confession, matrimony, and extreme unction, were neither necessary nor profitable; that priests had no more power than laymen; that pilgrimages were not meritorious, and that the money and labor spent in them were spent in vain; that images ought not to be worshiped, and that they were only stocks and stones; that prayers ought not to be made to saints, but only to God; that there was no virtue in holy water, or holy bread. By this it will appear, that many in this nation were prepared to receive those doctrines which were afterwards preached by the reformers, even before Luther began first to oppose indulgences.

The rise and progress of the doctrines of Luther are well known: the scandalous sale of indulgences gave the first occasion to all that followed between him and the church of Rome; in which, had not the corruptions and cruelties of the clergy been so visible and scandalous, so small a cause could never have produced so great a revolution.

It was found that a blind superstition came first in the room of true piety; and when by its means the wealth and interest of the clergy were highly advanced, the popes had upon that established their tyranny; under which all classes of people had long groaned. All these things concurred to make way for the advancement of the reformation; and the books of the German reformers being brought into England, and translated, many were prevailed on by them. Upon this, a furious persecution was set on foot, to such a degree, that six men and women were burnt in Coventry in passion-week, only for teaching their children the creed, the Lord's prayer, and the ten commandments, in English. Great numbers were everywhere brought into the bishops' courts; of whom some were burnt, but the greater part abjured.

The king laid hold on this occasion to become the champion of the church, and wrote aginst Luther. His book, besides the title of "Defender of the Faith," drew upon him all that flattery could invent to extol it; yet Luther, not daunted by such an antagonist, answered it, and treated him as much below the respect that was due to a king, as his flatterers had raised

him above it. Tindal's translation of the New Testament, with notes, drew a severe condemnation from the clergy, there being nothing in which they are more concerned than to keep the people unacquainted with that book.

Tindal and others at Antwerp were every year either translating or writing books against some of the received errors, and sending them over to England. But the translation of the New Testament, by Tindal, gave the greatest offence, and was much complained of by the clergy as full of errors. Tonstall, then bishop of London, returning from Cambray, to which place Sir Thomas More and he had been sent by the king, as he came through Antwerp, bargained with an English merchant who was secretly a friend of Tindal to procure him as many of his New Testaments as could be had for money. Tindal gladly received this; for being about a more correct edition, he found he would be better enabled to proceed if the copies of the old were sold off; he therefore gave the merchant all he had, and Tonstall, paying for them, brought them over to England, and burnt them publicly in Cheapside. This was called a burning of the word of God; and it was said the clergy had reason to revenge themselves on it, for it had done them more mischief than all other books whatever. But, a year after this, the second edition being finished, great numbers were sent over to England, when Constantine, one of Tindal's partners, happened to be taken: believing that some of the London merchants furnished them with money, he was promised his liberty if he would discover who they were: upon this, he said that the bishop of London did more than all the world besides, for he bought up the greatest part of a faulty impression. The clergy, on their condemning Tindal's translation, promised a new one; but, a year after, they said that it was not necessary to publish the scripture in English, and that the king did well not to set about it.

About this time a book, written by Fish, of Gray's Inn, was published. It was entitled, "The Supplication of the Beggars," and had a vast sale. In it the beggars were made to complain that the alms of the people were intercepted by the mendicant friars, who were a useless burden to the government; and to tax the pope with cruelty for taking no pity on the poor, since none but those who could pay for it were delivered out of purgatory. The king was so pleased with this, that he would not suffer any thing to be done against the author. Sir Thomas More answered it by another supplication in behalf of the souls in purgatory, setting forth the miseries they were in, and the relief which they received by the masses that were said for

them; and therefore they called upon their friends to support the religious orders, which had now so many enemies.

Frith published a serious answer to the last-mentioned work, in which he showed that there was no mention made of purgatory in scripture; that it was inconsistent with the merits of Christ, by which, upon sincere repentance, all sins were pardoned; for if they were pardoned, they could not be punished; and though temporal judgments, either as medicinal corrections or a warning to others, do sometimes fall even on true penitents, yet terrible punishments in another state cannot consist with a free pardon, and the remembering of our sins no more. This book so provoked the clergy, that they resolved to make the author feel a real fire, for endeavoring to extinguish their imaginary one.

Sir Thomas More objected poverty and want of learning to the new preachers; but it was answered, the same was made use of to reproach Christ and his apostles; but a plain simplicity of mind, without artificial improvements, was rather thought a good disposition for men that were to bear a cross, and the glory of God appeared more eminently when the instruments seemed contemptible.

But the pen being thought too feeble and gentle, the clergy betook themselves to persecution. Many were vexed with imprisonments for teaching their children the Lord's prayer in English, for harboring the reformed preachers, and for speaking against the corruptions and vices of the clergy.

Hinton, formerly a curate, who had gone over to Tindal, was seized on his way back with some books he was conveying to England, and was condemned by archbishop Warham. He was kept long in prison; but remaining firm in the truth, he was, at length, burned at Maidstone.

Thomas Bilney was brought up at Cambridge from a child. On leaving the university, he preached in several places; and in his sermons spoke with great boldness against the pride and insolence of the clergy. This was during the ministry of cardinal Wolsey, who, hearing of his attacks, caused him to be seized and imprisoned. Overcome with fear, Bilney abjured, was pardoned, and returned to Cambridge in the year 1530. Here he fell into great horror of mind, in consequence of his instability and denial of the truth. He became ashamed of himself, bitterly repented of his sin, and, growing strong in faith, resolved to make some atonement by a public avowal of his apostasy, and confession of his sentiments. To prepare himself for this task, he studied the scriptures with deep atten-

tion for two years; at the expiration of which he again quitted the university, went into Norfolk, where he was born, and preached up and down that county against idolatry and superstition; exhorting the people to a good life, to give alms, to believe in Christ, and to offer up their souls to him in the sacrament. He openly confessed his own sin of denying the faith; and using no precaution as he went about, was soon taken by the bishop's officers, condemned as a relapse, and degraded. Sir Thomas More sent down the writ to burn him. Parker, afterwards archbishop, was an eye-witness of his sufferings, and affirms that he bore all his hardships with great fortitude and resignation, and continued very cheerful after his sentence. He ate up the poor provision that was brought him heartily, saying, he must keep up a ruinous cottage till it fell. He had these words of Isaiah often in his mouth, "When thou walkest through the fire, thou shalt not be burnt:" and by burning his finger in the candle, he prepared himself for the stake; saying, the fire would only consume the stubble of his body, and would purify his soul.

On the 10th of November he was brought to the stake, where he repeated the creed, prayed earnestly, and with the deepest sense repeated these words, "Enter not into judgment with thy servant, O Lord!" Dr. Warner, who attended, embraced him, shedding many tears, and wishing he might die in as good a frame of mind as Bilney then was. The friars requested him to inform the people that they were not instrumental to his death, which he did; so that the last act of his life was one of charity and forgiveness.

The officers then put the reeds and fagots about his body, and set fire to the first, which made a great flame, and disfigured his face: he held up his hands, and struck his breast, crying sometimes "Jesus," sometimes "Credo!" but the flame was blown away from him several times, the wind being very high, till at length the wood taking fire, the flame was stronger, and so he yielded up the ghost. His body, being shrunk up, leaned down on the chain, till one of the officers with his halberd struck out the staple of the chain behind him, on which it fell down into the bottom of the fire, when it was covered with wood, and consumed.

The sufferings, the confession, and the heroic death, of this martyr, inspirited and animated others to imitate his conduct.

Byfield, who had formerly abjured, was taken dispersing Tindal's books; and he, with one Tewkesbury, was condemned by Stokesly, and burnt. Two men and a woman suffered also

the same fate at York. Upon these proceedings, the parliament complained to the king; but this did not check the sanguinary proceedings of the clergy. One Bainham, a counsellor of the Temple, was taken on suspicion of heresy, whipped in the presence of Sir Thomas More, and afterwards racked in the Tower, yet he could not be wrought on to accuse any, but through fear he abjured. After this, however, being discharged, he was in great trouble of mind, and could find no quiet till he went publicly to church, where he openly confessed his sins, and declared the torments he felt in his conscience for what he had done. Upon this he was again seized on, and condemned for having said that Thomas Becket was a murderer, and was damned if he did not repent; and that in the sacrament Christ's body was received by faith, and not chewed with the teeth. Sentence was passed upon him, and he was burnt. Soon after this, More delivered up the great seal, in consequence of which the reformed preachers had a short respite.

But the persecution soon revived, and its rage stopped not at the living, but vented itself even on the dead. Lord Tracy made a will, by which he left his soul to God, in hopes of mercy through Christ, without the help of any saint; and therefore he declared that he would leave nothing for soul-masses. This will, being brought to the bishop of London's court to be proved, after his death, provoked the clergy so much,* that he was condemned as a heretic, and an order was sent to the chancellor of Worcester to raise his body; but he went beyond his instructions, and burnt it, which could not be justified, since the deceased was not a relapse. Tracy's heir sued him for it, and he was turned out of his place, and fined four hundred pounds.

The clergy proclaimed an indulgence of forty days' pardon to any that carried a fagot to the burning of a heretic, that so cruelty might seem the more meritorious.

The reformed now enjoyed a respite of two years, when the crafty Gardiner represented to the king, that it would tend much to his advantage if he would take some occasion to show his hatred of heresy. Accordingly, a young man named Frith was chosen as a sacrifice to this affected zeal for religion. He was a young man much famed for learning, and was the first who wrote in England against the corporeal presence in the

* We shall not be surprised at their anger, if we consider that they foresaw, in the event of Lord Tracy's example being followed, the abolition of the most profitable part of their traffic. They railed against him on the same grounds as Demetrius the silversmith did against Paul at Ephesus—they feared that "their craft was in danger."

sacrament. He followed Zuinglius's doctrine, on these grounds; Christ, received in the sacrament, gave eternal life, but this was given only to those who believed, from which he inferred that he was received only by faith. St. Paul said, that the fathers before Christ ate the same spiritual food with Christians; from which it appears, that Christ is now no more corporeally present to us than he was to them; and he argued, from the nature of sacraments in general, and the end of the Lord's Supper, that it was only a commemoration. Yet, upon these premises, he built no other conclusion but that Christ's presence was no article of faith.

For these opinions he was seized on, in May, 1533, and brought before Stokesly, Gardiner, and Longland. They charged him with not believing in purgatory and transubstantiation. He gave the reasons that determined him to look on neither of these as articles of faith; but thought that neither the affirming nor denying them ought to be determined positively. The bishops seemed unwilling to proceed to sentence; but he continuing resolute, Stokesly pronounced it, and so delivered him to the secular arm, desiring that his punishment might be moderated. This request was thought a mockery, when all the world knew that it was intended to burn him. One Hewet, an apprentice of London, was also condemned with him on the same account.

They were brought to the stake at Smithfield, on the 4th of July, 1533. On arriving there, Frith expressed great joy, and hugged the fagots with transport: a priest, named Cook, who stood by, called to the people not to pray for them more than they would do for a dog: at this Frith smiled, and prayed God to forgive him: after which the fire was kindled, which consumed them to ashes.

This was the last instance of the cruelty of the clergy at that time; for the act regulating their proceedings followed soon after.

This act gave the new preachers and their followers some respite. The king was also empowered to reform all heresies and idolatries: and his affairs obliged him to unite himself to the princes of Germany, that, by their means, he might so embroil the emperor's affairs, as not to give him leisure to turn his arms against England; and this produced a slackening of all severities against them; for those princes, in the first fervor of the reformation, made it an article in all their treaties, that none should be persecuted for favoring their doctrine. The queen also openly protected the reformers; she took Latimer

and Shaxton to be her chaplains, and promoted them to the bishoprics of Worcester and Salisbury.

As Cranmer and Cromwell set themselves to carry on a reformation, another party was formed who as vigorously opposed it. This was headed by the duke of Norfolk and Gardiner; and almost all the clergy lent their strength to it. They persuaded the king that nothing would give the pope or the emperor so much advantage, as his making any changes in religion; and it would reflect much on him, if he, who had written so learnedly for the faith, should, from spite to the pope, make any changes in it. Nothing would encourage other princes so much to follow his example, or keep his subjects so faithful to him, as his continuing steadfast in the ancient religion.

These reasonings made great impression on him. But, on the other hand, Cranmer represented to him that, if he rejected the pope's authority, it was very absurd to let such opinions or practices continue in the church, as had no other foundation but papal decrees: he exhorted the king to depend on God, and hope for good success if he proceeded in this matter according to the duty of a Christian prince. England, he said, was a complete body within itself; and though in the Roman empire, when united under one prince, general councils were easily assembled, yet now many difficulties were in the way, for it was evident, that though both the emperor and the princes of Germany had for twenty years desired a general council, it could not be obtained of the pope; he had indeed offered one at Mantua, but that was only an illusion. Every prince ought, therefore, to reform the church in his dominions by a national synod.

The nobility and gentry were generally well satisfied with the change in ecclesiastical affairs; but the body of the people, being more under the power of the priests, were filled with fears on the subject. It was said, amongst them, that the king now joined himself to heretics; that the queen, Cranmer, and Cromwell, favored them. It was left free to dispute what were articles of faith, and what were only the decrees of popes; and the most important changes might be made, under the pretence that they only rejected those opinions which were supported by the papal authority.

The first act of his new power was the making Cromwell vicar-general, and visiter of all the monasteries and churches of England, with a delegation of the king's supremacy to him; he was also empowered to give commissions subaltern to himself; and all wills, where the estate was in value above two hundred

pounds, were to be proved in his court. This was afterwards enlarged; he was made the king's vicegerent in ecclesiastical matters, had the precedence of all persons except the royal family; and his authority was in all points the same as had been formerly exercised by the pope's legates.

In October the general visitation of the monasteries was begun; and the visiters were instructed to inquire, whether the houses had the full number according to their foundation? if they performed divine worship at the appointed hours? what exemptions they had? what were their statutes? how their superiors were chosen? whether they lived according to the severities of their orders? how their lands and revenues were managed? what hospitality was kept? what care was taken of the novices? what benefices were in their gift, and how they disposed of them? how the enclosures of the nunneries were kept? whether the nuns went abroad, or if men were admitted to come to them? how they employed their time, and what priests they had as their confessors?

The visiters were also ordered to deliver some injunctions in the king's name, as to his supremacy, and the act of succession; and were authorized to absolve every one from any rules or oaths of obedience to the pope.

The visiters went over England, and found in many places monstrous disorders. The most horrible and disgusting crimes were found to be practised in many of the houses; and vice and cruelty were more frequently the inmates of these pretended *sanctuaries* than religion and piety. The report contained many abominable things, not fit to be mentioned: some of these were printed, but the greatest part was lost.

The first house that was surrendered to the king was Langden, in Kent; the abbot of which was found in bed with a woman, who went in the habit of a lay brother. To prevent greater evil to himself, he and ten of his monks signed a resignation of their house to the king. Two other monasteries in the same county, Folkstone and Dover, followed their example. And in the following year, four others made the like surrenders.

On January 8, 1536, queen Catharine died. She had been resolute in maintaining her title and state, saying, that since the pope had judged her marriage was good, she would die rather than do any thing to prejudice it. She desired to be buried among the Observant friars, who had most strongly supported her, and suffered for her cause. She expired at Kimbolton, in the fiftieth year of her age, having been thirty-three years in

England. She was devout and exemplary; patient and charitable. Her virtues and her sufferings created an esteem for her in all ranks of people. The king ordered her to be buried in the abbey of Peterborough, and was somewhat affected at her death; but the natural barbarity of his temper prevented him from feeling much remorse on the reflection that he had embittered the existence of a woman who loved and reverenced him.

The same year the parliament confirmed the act empowering thirty-two persons to revise the ecclesiastical laws; but no time being limited for finishing it, it had no effect. The chief business of this session, was the suppressing of all monasteries whose revenues did not exceed two hundred pounds a year. The act sets forth the great disorders of those houses, and the many unsuccessful attempts made to reform them. The religious that were in them, were ordered to be placed in the greater houses, and the revenues given to the king. The king was also empowered to make new foundations of such of the suppressed houses as he pleased, which were, in all, three hundred and seventy.

The popish party saw, with disappointment and concern, that the queen was the great obstacle to their designs. She grew not only in the king's esteem, but in the love of the nation. During the last nine months of her life she bestowed above fourteen thousand pounds in alms to the poor, and seemed to delight in doing good. Soon after Catharine's death, Anne bore a dead son, which was believed to have made an unfavorable impression on the king's mind. It was also considered, that, now queen Catharine was dead, the king might marry another, and regain the friendship of the pope and the emperor, and that the issue by any other marriage would never be questioned. With these reasons of state the king's affections joined; for he was now in love (if so heartless a monster was capable of feeling love) with Jane Seymour, whose disposition was tempered between the gravity of Catharine and the gayety of Anne. The latter used all possible arts to reinflame his dying affection; but he was weary of her, and therefore determined on her destruction; to effect which he soon found a pretence. Lady Rochford, wife to the brother of Anne, basely accused her husband of a criminal intercourse with his sister; and Norris, Weston, and Brereton, the king's servants, with Smeton, a musician, were accused of the same crime.

On the 15th of May the queen and her brother, lord Rochford, were tried before the duke of Norfolk, as high steward, and a court of twenty-seven peers. The crime charged on her

was, that she had procured her brother and four others to lie with her; and had often said to them, that the king never had her heart; and this was to the slander of the issue begotten between the king and her, which was treason by the act that confirmed her marriage, so that the act made for the marriage was now turned to her ruin. Upon her own confession, her marriage with the king was judged null from the beginning, and she was condemned, although nothing could be more contradictory; for if she was never the king's wife, she could not be guilty of adultery, there being no breach of the faith of wedlock if they were never truly married. But the king was resolved both to be rid of her, and to illegitimatize his daughter by her.

The day before her death, she sent her last message to the king, asserting her innocence, recommending her daughter to his care, and thanking him for his advancing her first to be a marchioness, then a queen, and now, when he could raise her no higher on earth, for sending her to be a saint in heaven.

A little before noon, she was brought to the place of execution; there were present some of the chief officers and great men of the court. She was, it seems, prevailed on, out of regard to her daughter, to make no reflections on the cruel treatment she met with, nor to say any thing touching the grounds on which sentence passed against her. She only desired that all would judge the best; she highly commended the king, and then took her leave of the world. She remained for some time in her private devotions, and concluded, "To Christ I commend my soul;" upon which the executioner struck off her head: and so little respect was paid to her body, that it was with brutal insolence put in a chest of elm-tree made to send arrows into Ireland, and then buried in the chapel in the Tower. Norris then had his life promised him if he would accuse her. But this faithful and virtuous servant said he knew she was innocent, and would die a thousand deaths rather than defame her; so he and the three others were beheaded, and all of them continued to the last to vindicate her. The day after queen Anne's death the king married Jane Seymour, who gained more upon him than all his wives ever did; but she was fortunate that she did not outlive his love to her.

Pope Clement the Seventh was now dead, and cardinal Farnese succeeded him by the name of Paul the Third, who made an attempt to reconcile himself with the king; but, when that was rejected, thundered out a most terrible sentence of deposition against him. Yet now, since the two queens upon whose

account the breach was made were out of the way, he thought it a fit time to attempt the recovery of the papal interest, and ordered Cassali to let the king know that he had been driven, very much against his mind, to pass sentence against him, and that now it would be easy for him to recover the favor of the apostolic see.

But the king, instead of hearkening to the proposition, caused two acts to be passed, by one of which it was made a præmunire for any one to acknowledge the authorty of the pope, or to persuade others to it; and by the other, all bulls, and all privileges flowing from them, were declared null and void; only marriages or consecrations made by virtue of them were excepted.

When these proceedings were known at Rome, the pope immediately fulminated against the king all the thunders of his spiritual store-house; absolved his subjects from their allegiance, and his allies from their treaties with him; and exhorted all Christians to make war against and extirpate him from the face of the earth. But the age of crusades was past, and this display of impotent malice produced only contempt in the minds of the king and his advisers, who steadily proceeded in the great work of reformation; and, the translation of the Bible into English being now completed, it was printed, and ordered to be read in all churches, with permission for every person to read it who might be so disposed.

But, notwithstanding the king's disagreement with the pope on many subjects, there was one point on which they were alike—they were both intolerant, furious bigots; and while the former was excommunicated as a *heretic*, he was himself equally zealous in rooting out *heresy*, and burning all who presumed to depart from the standard of faith which he had established.

Gardiner, bishop of Winchester, strengthened this disposition of the king, and persuaded him, under the pretext of a zeal for religion, to persecute the Sacramentarists, or those who denied the corporeal presence in the sacrament.

In consequence of this determination, John Lambert, a teacher of languages in London, who had drawn up ten arguments against the tenets of Dr. Taylor, on the above subject, as delivered in a sermon at St. Peter's church, and presented them to the doctor, was brought before the archbishop's court to defend his writings; and, having appealed to the king, the royal theologian, who was proud of every occasion of displaying his talents and learning, resolved to hear him in person. He therefore issued a commission, ordering all his nobility and bishops to repair to London to assist him against heretics.

A day was appointed for a disputation, when a great number of persons of all ranks assembled to witness the proceedings, and Lambert was brought from his prison by a guard, and placed directly opposite to the king.

Henry, being seated on his throne, and surrounded by the peers, bishops, and judges, regarded the prisoner with a stern countenance, and then commanded Day, bishop of Chichester, to state the occasion of the present assembly.

The bishop made a long oration, stating that, although the king had abolished the papal authority in England, it was not to be supposed that he would allow heretics with impunity to disturb and trouble the church of which he was the head. He had therefore determined to punish all schismatics; and being willing to have the advice of his bishops and counsellors on so great an occasion, had assembled them to hear the arguments in the present case.

The oration being concluded, the king ordered Lambert to declare his opinion as to the sacrament of the Lord's supper, which he did, by denying it to be the body of Christ.

The king then commanded Cranmer to refute his assertion, which the latter attempted; but was interrupted by Gardiner, who vehemently interposed, and, being unable to bring argument to his aid, sought by abuse and virulence to overpower his antagonist, who was not allowed to answer the taunts and insults of the bishop.

Tonstal and Stokesly followed in the same course, and Lambert, beginning to answer them, was silenced by the king. The other bishops then each made a speech in confutation of one of Lambert's arguments, till the whole ten were answered, or rather railed against: he was not permitted to defend them, however misrepresented.

At last, when the dayligt was passed, and torches began to be lighted, the king, desiring to break up this pretended disputation, said to Lambert, "What sayest thou now, after all these great labors which thou hast taken upon thee, and all the reasons and instructions of these learned men? Art thou not yet satisfied? Wilt thou live or die? What sayest thou? Thou hast yet free choice."

Lambert replied, "I commend my soul unto the hands of God, but my body I wholly yield and submit unto your clemency." To which the king answered, "If you do commit yourself unto my judgment, you must die, for I will not be a patron unto heretics;" and, turning to Cromwell, he said, "Read the sentence of condemnation against him," which he accordingly did.

Upon the day appointed for this holy martyr to suffer, he was brought out of the prison at eight o'clock in the morning to the house of Cromwell, and carried into his inner chamber, where, it is said, Cromwell desired his forgiveness for what he had done. Lambert being at last admonished that the hour of his death was at hand, at being brought out of the chamber, into the hall, saluted the gentlemen present, and sat down to breakfast with them, showing neither sadness nor fear. When breakfast was ended, he was carried straight to the place of execution at Smithfield.

The manner of his death was dreadful; for after his legs were consumed and burned up to the stumps, and but a small fire was left under him, two of the inhuman monsters who stood on each side of him pierced him with their halberds, and lifted him up as far as the chain would reach; while he, raising his half-consumed hands, cried unto the people in these words: "None but Christ, none but Christ;" and so being let down again from their halberds, fell into the fire, and there ended his life.

The popish party greatly triumphed at this event, and endeavored to improve it. They persuaded the king of the good effects it would have on his people, who would in this see his zeal for the faith; and they forgot not to magnify all that he had said, as if it had been uttered by an oracle, which proved him to be both "Defender of the Faith, and Supreme Head of the Church." All this wrought so much on the king, that he resolved to call a parliament for the contradictory purposes of suppressing the still remaining monasteries, and extirpating the "new opinions."

The parliament accordingly met on the 28th of April, 1538; and after long debates, passed what was called "a bill of religion," containing six articles, by which it was declared, that the elements in the sacrament were the real body and blood of Christ; that communion was necessary only in one kind; that priests ought not to marry; that vows of chastity ought to be observed; that private masses were lawful and useful; and that auricular confession was necessary.

This act gave great satisfaction to the popish party, and induced them to consent more readily to the act for suppressing the monasteries, which immediately followed; by virtue of which, their total dissolution soon after took place. The king founded six new bishoprics from a small portion of their immense revenues, and lavished the remainder on his profligate courtiers and favorites.

In 1540, a bill was passed for the suppression of the knights of St. John of Jerusalem, both in England and Ireland.

In this year, also, Cromwell, who had so long been a favorite of the king, and had held the highest offices, was suddenly disgraced, and committed to the Tower. He had many enemies; the nobility, from jealousy at beholding a man of obscure birth promoted to the peerage, and enjoying great power and influence; and the popish clergy, from the belief that the suppression of the monasteries and the innovations on their religion were principally produced by his counsels. The fickle tyrant whom he had so long and faithfully served, was also displeased with him as the adviser of his marriage with Anne of Cleves, whom he was now anxious to get rid of, in order to obtain the hand of Catharine Howard, niece of the duke of Norfolk. He suspected him likewise of secretly encouraging an opposition to the six articles, and hoped, by sacrificing a man who was obnoxious to the Catholics, to regain their affections, forfeited by his sanguinary and rapacious proceedings.

In the house of lords a bill of attainder was passed with the most indecent haste; but in the commons it met with opposition, and, after a delay of ten days, a new bill was framed and sent up to the lords, in which Cromwell was designated as "the most corrupt traitor ever known;" his treasons, as afterwards specified, consisting in the countenance and favor he had shown to the reformers. On these grounds he was attainted both for treason and heresy.

The king now proceeded with his divorce; and, although there was no reason to dispute the legality of his marriage with Anne of Cleves, still, as she was disagreeable to his royal taste, his sycophants were too well taught to offer the least opposition to his wishes. The convocation unanimously dissolved the marriage, and gave him liberty to marry again; indeed, it is probable that if he had desired to have two or more wives at once, the measure would have been sanctioned, so base and servile were the courtiers and priests by whom this monstrous tyrant was surrounded. The queen continued to reside in England, being declared "the adopted sister" of the king, and having a pension of four thousand pounds per annum.

Cromwell was executed on the 28th of July, and his fall gave a great check to the reformation in England; Cranmer being left almost alone to struggle against a host of enemies.

The clergy now, elated by the victory which they had gained by the death of Cromwell, persuaded the king to new severities against the reformers; and three eminent preachers, Dr. Barnes, Garret, and Jerome, were picked out for sacrifices on this occasion.

Dr. Barnes was educated in the university of Louvain, in Brabant. On his return to England he went to Cambridge, where he was made prior and master of the house of the Augustines. The darkest ignorance pervaded the university at the time of his arrival there; but he, zealous to promote knowledge and truth, began to instruct the students in the classical languages, and, with the assistance of Parnel, his scholar, whom he had brought from Louvain, soon caused learning to flourish, and the university to bear a very different aspect.

These foundations being laid, he began to read openly the epistles of St. Paul, and to teach in greater purity the doctrine of Christ. He preached and disputed with great warmth against the luxuries of the higher clergy, particularly against cardinal Wolsey, and the lamentable hypocrisy of the times. But still he remained ignorant of the great cause of these evils, namely, the idolatry and superstition of the church; and while he declaimed against the stream, he himself drank at the spring, and bowed down to idols. At length, happily becoming acquainted with Bilney, he was by that martyr wholly converted unto Christ.

The first sermon Barnes preached of this truth was on the Sunday before Christmas day, at St. Edward's church, in Cambridge. His theme was the epistle of the same Sunday, "*Gaudete in Domino*," &c. For this sermon he was immediately accused of heresy by two fellows of King's Hall, before the vice-chancellor. After preaching some time, he was arrested openly in the convocation-house, brought to London, and the next morning carried to the palace of cardinal Wolsey, at Westminster, where, after waiting the whole day, he was at night brought before the cardinal in his chamber of state.

He was then committed to the custody of the serjeant-at-arms who had brought him to London, and by whom he was the next morning brought before the bishops; who, on examining the articles of his faith, which he had delivered to the cardinal, asked if he would sign them, which he did, and was thereupon committed to the Fleet.

On the Saturday following, he was again brought before the bishops, who called upon him to know whether he would abjure or burn. He was then greatly agitated, and felt inclined rather to burn than abjure; but was persuaded by some persons to abjure, which he at length consented to do, and the abjuration being put into his hand, he abjured as it was there written, and then he subscribed it with his own hand; yet his judges would scarcely receive him into the bosom of the church, as they term-

ed it. Then they put him to an oath, and charged him to do all that they commanded him, which he accordingly promised.

He was then again committed to the Fleet, and the next morning was brought to St. Paul's church, with five others who had abjured. Here the cardinal, bishops, and clergy being assembled in great pomp, the bishop of Rochester preached a sermon against the doctrines of Luther and Barnes. Then Barnes, and the others who had abjured, were carried thrice about the fire, after which they were brought to the bishops, and kneeled down for absolution. The bishop of Rochester standing up, declared that Dr. Barnes, with the others, was received into the church again. After which they were recommitted to the Fleet during the cardinal's pleasure.

Dr. Barnes having remained in the Fleet half a year, was placed in the custody of the Austin friars in London; from whence he was removed to the Austin friars of Northampton, there to be burned; of which intention, however, he was perfectly ignorant. Being informed of the base designs of his enemies, however, he, by a stratagem, escaped, and reached Antwerp, where he dwelt in safety, and was honored with the friendship of the best and most eminent reformers of the time, as Luther, Melancthon, the duke of Saxony, and others. Indeed, so great was his reputation, that the king of Denmark sent him as one of his ambassadors to England. Barnes remained in England unmolested; and departed again without restraint. He returned to Wittemberg, where he remained to forward his works in print which he had begun, after which he returned again to England. He was afterwards sent ambassador by Henry to the duke of Cleves, upon the business of the marriage between Anne of Cleves and the king; and gave great satisfaction in every duty which was intrusted to him.

Not long after the arrival of Gardiner from France, Dr. Barnes and other reformed preachers were apprehended and carried before the king at Hampton court, where Barnes was examined. The king, being desirous to bring about an agreement between him and Gardiner, granted him leave to go home with the bishop to confer with him. But they not agreeing, Gardiner and his party sought to entangle and entrap Barnes and his friends in further danger, which not long after was brought to pass. For, by certain complaints made to the king of them, they were enjoined to preach three sermons the following Easter at the Spittle; at which sermons, besides other reporters which were sent thither, Stephen Gardiner also was there present, sitting with the mayor, either to bear record of their recantation, or

else, as the Pharisees came to Christ, to ensnare them in their talk, if they should speak any thing amiss. Barnes preached first; and at the conclusion of his sermon, requested Gardiner, if he thought he had said nothing contradictory to truth, to hold up his hand in the face of all present; upon which Gardiner immediately held up his finger. Notwithstanding this, they were all three sent for to Hampton court, whence they were conducted to the Tower, where they remained till they were brought out to death.

Thomas Garret was a curate of London. About the year 1526, he came to Oxford, and brought with him sundry books in Latin, treating of the scriptures, with the first part of *Unio dissidentium*, and Tindal's first translation of the New Testament in English, which books he sold to several scholars in Oxford.

After he had been there awhile, and had disposed of those books, news came from London that he was sought for in that city to be apprehended as a heretic, and to be imprisoned for selling those heretical publications, as they were termed. For it was not unknown to cardinal Wolsey, the bishop of London, and others, that Mr. Garret had a great number of those books, and that he was gone to Oxford to sell them to such as he knew to be lovers of the gospel. Wherefore they determined to make a privy search through all Oxford, to apprehend and imprison him, and to burn all his books, and him too if they could. But, happily, one of the proctors gave Mr. Garret secret warning of this privy search, and advised that he should immediately and privately depart from Oxford.

By means of another friend, a curacy was procured for him in Dorsetshire, and he set out for that county, but being waylaid by his enemies, was unable to proceed, and therefore returned to Oxford, where he was, on the same night, apprehended in his bed, and was ordered, by the commissary of the university, to be confined in his own chamber, till further directions were received respecting him. He escaped in disguise, but was retaken, and being convicted as a heretic, carried a fagot in token of his abjuration, at St. Mary's church in Oxford; after which we meet with nothing further respecting him till his apprehension with Dr. Barnes.

William Jerome was vicar of Stepney, and being convinced of, and disgusted at, the errors of the church of Rome, he preached with great zeal, and set up the pure and simple doctrines of the gospel against the perversions and traditions of man.

At length, in a sermon at St. Paul's, on the fourth Sunday in

Martyrdom of Julius Palmer, John Gwin and Thomas Askine, at Newport, Berkshire, A. D. 1556.

Execution of Catherine Cowches, her two Daughters and an Infant, July 18*th*, 1556.

Lent, wherein he dwelt upon the justification by faith, he so offended the legal preachers of the day, that he was summoned before the king at Westminster, and there accused of heresy.

It was urged against him, that he had insisted, according to St. Paul, in Galatians iv, "That the children of Sara (allegorically used for the children of the promise) were all born free, and, independent of baptism, or of penance, were, through faith, made heirs of God." A Dr. Wilson argued against him, and strongly opposed this doctrine. But Jerome defended it with all the force of truth, and said, "That although good works were the means of salvation, yet they followed as a consequence of faith, whose fruits they were, and which discovered their root, even as good fruits prove a good tree."

Notwithstanding his arguments, so inveterate were his enemies, and so deluded was the king, that he was committed to the Tower, in company with the other two soldiers of Christ, Barnes and Garret.

Here they remained, while a process ensued against them by the king's council in parliament, by whom, without any hearing, or knowledge of their fate, they were attainted of heresy, and sentenced to be burned. On the 30th of the following June, therefore, they were brought from the Tower to Smithfield, where, before they were committed to the fire, they addressed the people.

"I am come hither," said Dr. Barnes, "to be burned as a heretic, and you shall hear my belief, whereby you may perceive what erroneous opinions I hold. God I take to record, I never (to my knowledge) taught any erroneous doctrine, but only those things which scripture led me unto; neither in my sermons have I ever maintained or given occasion for any insurrection; but with all diligence evermore did I study to set forth the glory of God, the obedience to our sovereign lord the king, and the true and sincere religion of Christ."

He then begged all men to forgive him; to bear witness that he detested and abhorred all evil opinions and doctrines against the word of God, and that he died in the faith of Jesus Christ, by whom he doubted not but to be saved. With these words, he desired all the spectators to pray for him, and then he prepared himself to suffer.

Jerome and Garret professed in like manner their belief, reciting all the articles of the Christian faith, briefly declaring their minds upon every article, as the time would suffer, whereby the people might understand that there was no cause nor error in their faith for which they could justly be condemned; protesting, moreover, that they denied nothing that was either in

the Old or New Testament, set forth by the king, whom they prayed the Lord long to continue amongst them, with his son prince Edward.

The three martyrs then took each other by the hand, and, after embracing, submitted themselves to the tormentors, who, fastening them to the stake, soon lighted the fagots, and terminated their mortal life and care.

About this time also suffered Thomas Bernard and James Merton. The offence of Bernard was the teaching the Lord's prayer in English; that of Merton, his keeping an English translation of the epistle of St. James. They were taken up at the instigation of Longland, bishop of Lincoln, condemned, and burned.

The king was greatly delighted with the charms of Catharine Howard, his fifth wife, and even gave public thanks to God for the excellent choice he had made. But his opinion was soon altered, and not without reason; for she was convicted, on the clearest evidence, and by her own confession, of gross lewdness and debauchery with several persons; and was beheaded, with lady Rochford, her principal accomplice and confidant, February 14th, 1541. The latter, it will be recollected, was the chief instrument in the destruction of Anne Boleyn, and her fate was considered as a divine judgment on her baseness and falsehood to that injured queen.

The king, after remaining a widower about two years, contracted a sixth marriage, with Catharine Parr, widow of lord Latimer.

The chief thing now aimed at, by the whole popish party, was Cranmer's ruin. Gardiner employed many to infuse the belief into the king, that he gave the chief encouragement to heresy in England, and that it was in vain to lop off the branches, and leave the root still growing. The king, before this, would never hear the complaints that were made of him; but now, to be informed of the depth of this design, he was willing to make himself acquainted with all that was to be said against him.

Cranmer avowed that he was still of the same mind as when he opposed the six articles, and submitted himself to a trial; he confessed many things to the king; in particular, that he had a wife; but he said he had sent her out of England, when the act of the six articles was passed; and expressed so great a sincerity, and put so entire a confidence in the king, that, instead of being ruined, he was now better established with him than ever.

The king commanded him to appoint some persons to examine the contrivance that had been laid to destroy him; he answered, that it was not decent for him to nominate any to judge in a cause in which himself was concerned; but the king being positive, he named some to go about it, and the whole secret was discovered. It appeared that Gardiner and Dr. London had been the chief instruments, and had encouraged informers to appear against him. Cranmer did not press the king for any reparation; for he was so noted for his readiness to forgive injuries, and to return good for evil, that it was commonly said, the best way to obtain his favor, was to do him an injury; of this he gave signal instances at this time, both in relation to the clergy and laity; by which it appeared that he was actuated by that meek and lowly spirit, which becomes all the followers of Christ, but more particularly one who was so great an instrument in reforming the Christian religion; and did, by such eminent acts of charity, show that he himself practised that which he taught others to do.

The next English martyrs who stand upon record, are Kerby and Clarke. These men were apprehended at Ipswich, and committed to the care of the jailer there, named Bird, a very humane man. While they were in custody, Kerby was visited by Mr. Robert Wingfield, and a Mr. Bruess. Wingfield said to him, "Remember the fire is hot, take heed of thine enterprise, that thou take no more upon thee than thou shalt be able to perform. The terror is great, the pain will be extreme, and life is sweet. Better it were betime to stick to mercy, while there is hope of life, than rashly to begin, and then to shrink."

Kerby answered, "Ah, Mr. Wingfield, be at my burning, and you shall say, there standeth a Christian soldier in the fire: for I know that fire and water, sword, and all other things, are in the hands of God, and he will suffer no more to be laid upon us than he will give strength to bear."—"Ah, Kerby," replied Mr. Wingfield, "if thou be at that point, I will bid thee farewell; for I promise thee I am not so strong that I am able to burn." And so both the gentlemen, saying that they would pray for him, shook hands with him and departed.

When Kerby and Clarke were brought up for examination, before lord Wentworth and the other commissioners, they lifted up their eyes and hands to heaven, with great devotion, making their prayers secretly to God.

The articles of accusation were then read to them, and it was demanded of them "whether they believed, that after the words spoken by a priest, as Christ spake them to his apostles,

the bread and wine were not the very body and blood of Christ, flesh, blood, and bone, as he was born of the virgin Mary, and no bread after."

To which they answered, "No, they did not so believe, but that they believed the sacrament which Christ Jesus instituted at his last supper to his disciples, was only to put men in remembrance of his precious death, and blood-shedding for the remission of sins; and that there was neither flesh nor blood to be eaten with the teeth, but bread and wine, and yet more than bread and wine, for that it is consecrated to a holy use."

Then many persuasions and threats were used to induce them to abjure; but they both continued faithful and constant, choosing rather to die than to live, if life were to be purchased by professing what they could not believe to be true.

Sentence was then passed upon them; Kerby to be burnt in Ipswich on the next Saturday, and Clarke to be burned at Bury on the Monday after.

The prisoners were then led to their destinations; Kerby to prison at Ipswich, and Clarke to Bury, St. Edmund's. On quitting the court, the latter exclaimed aloud, "Fight for your God, for he hath not long to continue."

On the following Saturday, about ten o'clock, Kerby was brought to the market-place, where a stake was ready, with wood, straw, &c. He was then fastened to the stake with irons, lord Wentworth, with many other noblemen and gentlemen of the neighborhood, being in the gallery, where they might see his execution, and hear what he might say. In the gallery also stood Dr. Rugham, formerly a monk of Bury.

Silence being proclaimed, the doctor began to speak to the assembly, and in his discourse, as often as he quoted the scriptures, and applied them rightly, Kerby told the people that he was right, and bade them believe him. But when he did otherwise, he told him again, "You say not true; believe him not, good people." When the doctor had ended, he said to Kerby, "Thou, good man, dost not thou believe that the blessed sacrament of the altar is the very flesh and blood of Christ, and no bread, even as he was born of the virgin Mary?" Kerby answering boldly, said, "I do not so believe." "How dost thou believe?" asked the doctor. Kerby answered, "I believe that in the sacrament that Jesus Christ instituted at his last supper to his disciples (which ought of us likewise to be done) is his death and passion, and his blood-shedding for the redemption of the world, to be remembered; and, as I said before, yet bread, and more than bread, for that it is consecrated to a holy use." After this the doctor said no more to Kerby.

Then the under-sheriff demanded of Kerby whether he had any thing more to say? "Yea, sir," said he, "if you will give me leave." "Say on, then," said the sheriff.

Then Kerby, taking his cap from his head, cast it from him, and lifting up his hands, repeated the hymn *Te Deum*, and the Apostles' creed, with other prayers in the English tongue. Lord Wentworth, while Kerby was thus doing, concealed himself behind one of the posts of the gallery, and wept, and so did many others. "Now," said Kerby, "I have done: you may execute your office, good sheriff." On this, fire was set to the wood, and with a loud voice the holy martyr commended his soul to his heavenly Father; striking his breast, and holding up his hands, as long as his senses remained.

On the following Monday, about ten o'clock, Roger Clarke was brought out of prison, and led on foot to the gate called Southgate, in Bury. By the way he met the procession of the host, but he went on, and would not bow, or kneel, but vehemently rebuked that idolatry and superstition.

His sufferings were dreadful, for the wood was green, and would not burn, so that he was choked with smoke: and moreover, being set in a pitch-barrel, with some pitch sticking still by the sides, he was thereby much pained, till he got his feet out of the barrel. At length a person standing by took a fagot, and striking at the ring of iron about his neck, and then upon his head, he fell down on one side into the fire, and so was destroyed.

This year it was ordained by proclamation, in the name of the king and his council, that the English form of prayer, as ordained by the said council, should be used throughout all England, and none other.

In the month of November, the king summoned his parliament. Early in the session they granted to him, besides subsidies of money, "all colleges, chantries, free chapels, hospitals, fraternities, brotherhoods, guilds, and perpetuities of stipendiary priests, to be disposed of at his will and pleasure." Whereupon, shortly after, he came to the parliament-house to give his assent to such acts as were there passed: where, after an eloquent oration made to him by the speaker, he answered, not by the lord chancellor, as the usual manner was, but by himself.

He first declared his gratitude to his subjects for their grants and subsidies to him; and then, with much apparent earnestness, exhorted them to concord, peace, and unity. But while he recommended charity by his speeches, his conduct showed that he was incapable of exercising it towards those who differ-

ed from him; and the case of Anne Askew will prove, that his own disposition was not altered, whatever his professions might be.

This lady was descended from a good family, and had received an accomplished education: she had embraced the doctrines of the reformers with zeal, and was taken into custody for her opinions, in March, 1545. She underwent several examinations touching the points of difference between the Papists and the Protestants; in which she answered the insidious questions of her examiners with boldness and discretion.

On the day appointed for her execution, she was brought to Smithfield in a chair, being unable to walk, from the effects of the tortures which she had undergone. When she arrived at the stake, she was fastened to it by a chain round her body. Three other persons were brought to suffer with her, for the same offence. These were, Nicholas Belenian, a priest of Shropshire; John Adams, a tailor; and John Lacels, a gentleman of the king's household.

The martyrs being all chained to the stake, Dr. Shaxton, who was appointed to preach, began his sermon; and as he proceeded, Anne Askew, with undiminished spirit, either confirmed or contradicted him, according to the truth or falsehood of his quotations and inferences.

The sermon being concluded, the martyrs began their prayers. The concourse of spectators was immense, and on a bench near the stake sat the lord chancellor, the duke of Norfolk, the earl of Bedford, the lord mayor, and other persons of consideration. The chancellor sent to Anne Askew letters, offering to her the king's pardon if she would recant; but she, refusing even to look upon them, made this answer, "That she came not thither to deny her Lord and Master." Then the letters were likewise offered to the others, who, imitating the constancy of the woman, refused not only to receive them, but also to look upon them, and continued to cheer and exhort each other to be firm to the end of their sufferings, and so to deserve the glory they were about to enter; whereupon the lord mayor, commanding fire to be put to them, cried, with a loud voice, "*fiat justitia.*"

And thus these blessed martyrs were compassed in with flames of fire, and offered up as sacrifices unto God.

These events were so many triumphs to the popish party, who, stimulated by fresh hopes, sought to complete their victory by effecting the ruin of Cranmer and the queen, whom they considered the greatest obstacles to their success. They persuaded the king that Cranmer was the source of all the heresies

in England; but Henry's esteem for him was such, that no one would appear to give evidence against him; they therefore desired that he might be committed to the Tower, and then it would appear how many would inform against him.

The king seemed to approve this plan, and they resolved to execute it the next day; but in the night Henry sent for Cranmer, and told him what was resolved concerning him. Cranmer thanked the king for giving him notice of it, and submitted to it, only desiring that he might be heard in answer for himself; and that he might have impartial judges, competent to decide. Henry was surprised to see him so little concerned in his own preservation; but told him, since he took so little care of himself, that he must take care of him. He therefore gave him instructions to appear before the council, and to desire to see his accusers before he should be sent to the Tower; and that he might be used by them, as they would desire to be used in a similar case; and, if he could not prevail by the force of reason, then he was to appeal to the king in person, and was to show the royal seal ring, which he took from his finger, and gave him, which they would know so well, that they would do nothing after they once saw it.

Accordingly, on being summoned next morning, he came over to Whitehall; there he was detained, with great insolence, in the lobby of the council-chamber, before he was called in; but when that was done, and he had acted as the king had ordered him, and at last showed the ring, his enemies rose in great confusion, and went to the king. He upbraided them severely for what they had done, and expressed his esteem and kindness for Cranmer, in such terms, that they were glad to get off, by pretending that they had no other design but that of having his innocence declared by a public trial. From this vain attempt they were so convinced of the king's unalterable favor to him, that they forbore any further designs against him.

The king's distemper had been long growing upon him. He was become so corpulent, that he could not go up and down stairs, but was let down and drawn up by an engine, when he intended to walk in his garden. He had an ulceration in his leg, which gave him much pain, the humors of his body discharging themselves that way, till at last a dropsy came on. He had grown so fierce and cruel, that those about him were afraid to let him know that his death seemed near, lest they might have been adjudged guilty of treason, in foretelling his death!

On the 27th of January, 1547, his spirits sunk, and it was

evident that he had not long to live. Sir Anthony Denny took the courage to tell him that death was approaching, and desired him to call on God for his mercy. He expressed in general his sorrow for his past sins, and his trust in the mercies of God in Christ Jesus. He ordered Cranmer to be sent for, but was speechless before he arrived; yet he gave a sign that he understood what he said to him, and soon after died, in the fifty-sixth year of his age, after he had reigned thirty-seven years and nine months.

The severities Henry used against many of his subjects, in matters of religion, made both sides write with great sharpness against him; his temper was imperious and cruel; he was sudden and violent in his passions, and hesitated at nothing by which he could gratify either his lust or his revenge. This was much provoked by the sentence of the pope against him, by the virulent books cardinal Pole and others published, by the rebellions that were raised in England by the popish clergy, and the apprehensions he was in of the emperor's greatness, together with his knowledge of the fate of those princes against whom the popes had thundered in former times; all which made him think it necessary to keep his people under the terror of a severe government, and by some public examples to secure the peace of the nation, and thereby to prevent a more profuse effusion of blood, which might have otherwise followed, if he had been more gentle; and it was no wonder, if, after the pope deposed him, he proceeded to great severities against all who supported the papal authority.

Almost the last act of his life was one of barbarous ingratitude and monstrous tyranny. This was the execution of the earl of Surrey, a brave and accomplished nobleman, who had served him with zeal and fidelity, but was now sacrificed to the groundless suspicions of this gloomy tyrant, on the pretence of his having assumed the arms of Edward the Confessor, which, from his being related to the royal family, he had a right to do, and which he had done, during many years, without offence. Not satisfied with the death of this nobleman, the bloodthirsty despot, now tottering on the brink of the grave, determined to complete his worse than savage barbarity, by bringing to the block the aged duke of Norfolk, father of his former victim, who had spent a long life, and expended a princely fortune, in his service. There being no charge on which to found an impeachment against him, a parliament was summoned to attaint him; and so well did these servile wretches fulfil their inhuman master's expectations, that the bill of attainder was passed in both

houses in the short space of seven days; and the royal assent being given by commission, January 27, the duke was ordered for execution on the next morning; but in the course of the night, the king was himself summoned before the tribunal of the eternal Judge.

Beside the martyrdoms which we have already recorded, there are some others which have not been placed in their chronological order. We therefore insert them here, which will complete this important period of church history.

John Bent and —— Trapnel suffered shortly after the martyrdom of Thomas Bilney, of which we have already given an account. The particulars of their examinations and trials are not extant; but, having sealed their profession by their death, their names ought to be held in remembrance among those of their brethren. Bent was a tailor in the village of Urchevant, and was burned in the town of Devizes, in the county of Wiltshire. Trapnel suffered the same fate at Bradford in the same county. Their offence consisted in having denied the doctrine of transubstantiation.

In the year 1532, there was an idol called the Rood of Dover court, to which great numbers of people constantly resorted. For at that time there was a firm belief amongst the ignorant multitude, that the power of this idol was so great, that no man could shut the door of the church where it stood, and therefore the priests let it continually stand open, to obtain the more credit to their false report.

This belief, being conceived in the heads of the rabble, seemed a great miracle unto many; but by others, whom God had blessed with his spirit, was greatly suspected, especially by these, whose names here follow: Robert King of Dedham, Robert Debnam of Eastbergholt, Nicholas Marsh of Dedham, and Robert Gardiner of Dedham, who were much grieved to see the honor and power of the Almighty God so blasphemed. Wherefore they were moved by the spirit of God to travel out of Dedham in a night suitable for their purpose, it being a hard frost, and moonlight. It was from the town of Dedham, to the place where the Rood stood, ten miles. Notwithstanding, they were so earnest in their enterprise, that they went these ten miles cheerfully, and found the church-door open, according to custom. This happened well for their purpose; for it gave them an opportunity of easily approaching the idol; which had as much power to keep the door shut as to keep it open. They took this helpless god from his shrine, and carried him a quarter of a mile from the place where he stood; then they struck fire with

a flint-stone, and suddenly setting him in a blaze, walked home by the light of it.

A great clamor was immediately raised by the priests of this injured wooden deity; and three of the destroyers of the idol were indicted of felony, and hanged in chains in a short time after. Robert King was hanged in Dedham; Debnam at Catá-way causeway; Nicholas Marsh at Dover court.

Robert Gardiner escaped by flight, and although great search was made after him, the living Lord preserved him.

Thomas Benet was born in Cambridge; became M. A. there; and (as some think) was also a priest; he was a very learned man, and of a godly disposition, being intimately acquainted with Thomas Bilney, the glorious martyr of Christ. The more he grew and increased in the knowledge of God and his holy work, the more he disliked the corrupt state of religion then prevalent; and therefore being desirous to live in more freedom of conscience, he quitted the university, and went into Devonshire, in the year 1524, and resided in Torrington, a market-town, where, for the maintenance of himself and his wife, he kept a school. But that town not answering his expectation, after remaining there one year, he went to Exeter, and resumed his teaching. He was of a quiet behavior, of a godly conversation, and of a very courteous nature, humble to all men, and giving offence to none. His greatest delight was to attend sermons and preachings, whereof he was a diligent and attentive hearer, and he devoted all his leisure to the study of the scriptures, and the company of such as he found to be favorers of the gospel.

Speaking privately with his friends, he plainly told them how blasphemously and abominably God was dishonored, his word contemned, and the people, by blind guides, carried headlong to everlasting damnation: and therefore, he said, "he could no longer endure, but must needs, and would utter their abominations; and for his own part, for the testimony of his conscience, and for the defence of God's true religion, would yield himself most patiently (as near as God would give him grace) to die and to shed his blood therein; alleging that his death should be more profitable to the church of God, and for the edifying of his people, than his life should be."

To these persuasions his friends at length yielded, and promised to pray to God for him, that he might be made strong in the cause, and continue a faithful soldier to the end. He then gave directions for the distribution of such books as he had; and shortly after, in the month of October, he wrote his mind on some scrolls of paper, which in the night he affixed upon the

doors of the cathedral church of the city; on these papers was written, "The pope is Antichrist, and we ought to worship God only, and no saints."

The priests, being unable to discover the perpetrator of this *horrible deed*, at length determined, to make his damnation sure, to curse him, whoever he might be; which was accordingly performed, with much mummery; and as the whole proceeding affords a just view of the *piety*, *charity*, and *mercy* of the Romish church, we give it here, for the edification of our readers.

One of the priests, appareled all in white, ascended into the pulpit. The rabble, with some of the two orders of friars and monks, standing round about, and the cross being holden up with holy candles of wax fixed to the same, he began his sermon with this text from the book of Joshua; *Est blasphemia in castris:* "there is blasphemy in the camp:" and after making a long, tedious, and superstitious preachment, concluded, that "that foul and abominable heretic which had put up such blasphemous bills, was for that his blasphemy damnably cursed; and besought God, our lady, St. Peter, patron of that church, with all the holy company of martyrs, confessors, and virgins, that it might be known what heretic had put up such blasphemous bills." Then followed the curse, uttered by the priest in these words:

"By the authority of God the Father Almighty, and of the blessed virgin Mary, of St. Peter and Paul, and of the holy saints, we excommunicate, we utterly curse and ban, commit and deliver to the devil of hell, him or her, whatsoever he or she be, that have, in spite of God and of St. Peter, whose church this is, in spite of all holy saints, and in spite of our most holy father the pope, God's vicar here on earth, and in spite of the reverend father in God, John our diocesan, and the worshipful canons, masters, and priests, and clerks, which serve God daily in this cathedral church, fixed up with wax such cursed and heretical bills full of blasphemy, upon the doors of this and other holy churches within this city. Excommunicate plainly be he or she plenally, or they, and delivered over to the devil, as perpetual malefactors and schismatics. Accursed might they be, and given body and soul to the devil. Cursed be they, he or she, in cities and towns, in fields, in ways, in paths, in houses, out of houses, and in all other places, standing, lying, or rising, walking, running, waking, sleeping, eating, drinking, and whatsoever thing they do besides. We separate them, him or her, from the threshold, and from all the good

prayers of the church, from the participation of the holy mass, from all sacraments, chapels, and altars, from holy bread, and holy water, from all the merits of God's priests, and religious men, and from all their cloisters, from all their pardons, privileges, grants, and immunities, which all the holy fathers, popes of Rome, have granted to them: and we give them over utterly to the power of the fiend; and let us quench their souls, if they be dead, this night in the pains of hell fire, as this candle is now quenched and put out"—(and with that he put out one of the candles:)—"and let us pray to God (if they be alive) that their eyes may be put out, as this candle light is"—(he then put out the other candle:) "and let us pray to God, and to our lady, and to St. Peter and Paul, and all holy saints, that all the senses of their bodies may fail them, and that they may have no feeling, as now the light of this candle is gone"—(he put out the third candle)—"except they, he or she, come openly now and confess their blasphemy, and by repentance (as in them shall lie) make satisfaction unto God, our lady, St. Peter, and the worshipful company of this cathedral church; and as this holy cross staff now falleth down, so might they, except they repent, and show themselves." Then, the cross being first taken away, the staff fell down. And the ignorant people were almost petrified with fear, at hearing this terrible denunciation.

Now this foolish fantansy and mockery being ended, which was to a Christian heart utterly ridiculous, Benet could no longer restrain his laughter; upon which, those who were next to him, in great surprise, asked him, "For what cause he should so laugh?"—"My friends," said he, "who can forbear, seeing such merry conceits and interludes?" Immediately there was a cry, "Here is the heretic, here is the heretic! hold him fast, hold him fast, hold him fast!" He was accordingly seized; but his enemies, being uncertain of him, released him, and left him to go home to his house.

However, being still more disgusted by the scene he had just witnessed, he renewed his former bills, and caused his boy, early in the following morning, to replace them upon the gates of the church-yard. As the boy was doing this, he was seen by a person going to early mass, who asked him "whose boy he was," charging him as the heretic who had set up the bills upon the gates; wherefore, pulling down the bill, he brought it, together with the boy, before the mayor; and thereupon Benet, being known and taken, was committed to prison.

The next day he was sent to the bishop, who committed him to prison, where he was kept in stocks and strong irons. Then

the bishop, with Dr. Brewer, his chancellor, and others of his clergy and friars, began to examine him, and charge him, that, contrary to the Catholic faith, he denied praying to saints, and the supremacy of the pope. To whom he answered in so correct a manner, and so learnedly proved and defended his assertions, that he not only confounded and put to silence his adversaries, but also filled them with great admiration of his abilities, and pity and compassion for his situation. The friars took great pains with him to persuade him to recant and acknowledge his fault, concerning the bills; but it was in vain, for God had appointed him to be a witness of his holy name.

His house was then searched for books and papers; and his wife was much ill-treated by the officers employed; but she being, like her husband, a member of Christ's true church, bore all their insults patiently, and "when they reviled her, answered them not again."

Benet was now, during eight days, constantly beset by priests and friars, who tried all arts to induce him to be "reconciled" with the church of Rome; but all their efforts were vain; he remained firm in the faith, and would not relinquish the cross which he had taken up.

His enemies, at length, finding both their threats and their persuasions equally useless, proceeded to judgment, and condemned him to the flames; which being done, and the writ which they had procured being brought from London, they delivered him, on the 15th of January, 1531, to Sir Thomas Dennis, knight, then sheriff of Devonshire, to be burned.

The holy martyr, rejoicing that his end approached so near, yielded himself, with all humbleness, to abide and suffer the cross of persecution. And being brought to the place of execution, near Exeter, he made his humble confession and prayer unto Almighty God, and requested all the people present to pray for him; exhorting them, at the same time, with such gravity and sobriety, and with such force of language, to seek the true knowledge and honor of God, and to leave the vain imaginations of man's invention, that all the hearers were astonished, and in great admiration; and most of them confessed that he was God's servant, and a good man.

Nevertheless, two gentlemen, named Thomas Carew and John Barnehouse, standing at the stake by him, first with promises and fair words, but at length with threatenings, urged him to revoke his errors, to call to our lady and the saints, and to say, "*Precor sanctam Mariam, et omnes sanctos Dei*," &c. To whom he, with all meekness, answered, saying, "No, no;

it is God only upon whose name we must call, and we have no other advocate to him but Jesus Christ, who died for us, and now sitteth at the right hand of the Father to be an advocate for us, and by him must we offer and make our prayers to God, if we will have them to take place and be heard." With which answer Barnehouse was so enraged, that he took a furze bush upon a pike, and setting it on fire, thrust it into his face, saying, "Heretic! pray to our lady, and say, *Sancta Maria, ora pro nobis,* or by God's wounds I will make thee do it."

To whom the martyr meekly and patiently answered, "Alas, sir, trouble me not;" and holding up his hands, he said, "*Pater ignosce illis.*" Whereupon the persecutors caused the wood and furze to be set on fire, and Benet, lifting up his eyes and hands to heaven, cried out, "*O Domine, recipe spiritum meum;*" and so continued in his prayers, until his life was ended.

About the year 1539, John, a painter, and Giles German, were accused of heresy; and whilst they were in examination at London before the bishops and other judges, by chance there came in one of the king's servants, named Launcelot, a very tall man, and of a godly mind and disposition.

This man standing by, seemed, by his countenance and gestures, to favor both the cause and the poor prisoners, who were his friends. Whereupon, he being apprehended, was examined and condemned together with them; and the next day, at five o'clock in the morning, all three were carried together to St. Giles's in the Fields, and there burned; there being but a small number of people present at their death.

Among other blessed saints and martyrs of Christ, who innocently suffered, and were burned in Smithfield about the latter end of Cuthbert Tonstall's time, (bishop of London,) was one called Stile. With him there was burned also a book of the Apocalypse, which he was known frequently to read. When he saw this book fastened to the stake to be burned with him, lifting up his voice, "O blessed Apocalypse," he cried, "how happy am I that I shall be burned with thee!" And so this good man and the blessed Apocalypse were both together consumed in the fire.

Even so early as the second year of Henry VIII.'s reign, one John Brown was burned at Ashford, in Kent, by order of archbishop Warham, on the following grounds. Passing down to Gravesend in the common barge, a priest was amongst other passengers, who, disdaining that Brown should sit so near him in the barge, asked him, with a loud voice and disdainful countenance, "Dost thou know who I am? Thou sittest too near

me, and sittest on my clothes."—"No, sir," said Brown, "I know not what you are."—"I tell thee," quoth he, "I am a priest."—"What, sir, are you a parson, or vicar, or some lady's chaplain?"—"No, I am a soul priest, I sing for a soul."—"Do you so, sir?" cried Brown, "that is well done; I pray you, sir, where find you the soul when you go to mass?"—"I cannot tell thee," said the priest.—"I pray you, where do you leave it, sir, when the mass is done?"—"I cannot tell thee," replied the priest.—"You cannot tell where to find it when you go to mass, nor where you leave it when the mass is done?—how can you then save the soul?" asked Brown.—"Go thy ways," said the priest, unable to answer him: "I perceive thou art a heretic, and I will be even with thee."

On landing, the priest rode straight to archbishop Warham; and John Brown, within three days after, was sent for by the archbishop. The messengers who were sent for him, came suddenly into his house; and laying hands upon him they set him upon his own horse, and binding his feet under the belly of the beast, carried him away to Canterbury, (neither he, nor his wife, nor any of his friends, knowing whither he was going,) and there confined him for forty days. The archbishop finding him, on examination, to be a friend to the doctrines of those who preached pure Christianity, in opposition to popery and priestcraft, caused his bare feet to be set upon hot burning coals, to make him deny his faith; which however he would not do, but patiently abiding the pain, continued unshaken in his profession. At length, after this cruelty, he was, on the Friday before Whit-sunday, sent to Ashford, (where his wife still dwelt,) with orders that he should be burned the next day.

His wife, who was hitherto ignorant of all that had happened to him, being now informed of his coming, hastened to him, and finding him in the stocks, and appointed to be burned the next morning, sat by him all night long. To her he then declared how he had been treated, and how his feet were burned to the bones by the archbishop of Canterbury and bishop of Rochester, "and all to make me," said he, "to deny my Lord, which I will never do; for should I deny him in this world, he would deny me hereafter. And, therefore, I pray thee, good Elizabeth, continue as thou hast begun, and bring up thy children virtuously in the fear of God."

On the next day, being Whitsun-eve, this godly martyr was burned, according to his sentence; and, standing at the stake, he uttered this prayer, holding up his hands:

I yield, O Lord, unto thy grace,
O, let thy mercy crown my race.
Let not the fiend my soul pursue,
When death is near and just in view;
But while by envious foes I 'm driven,
Save me from hell, and give me heaven.

CHAPTER II.

Persecutions in Scotland, during the Fifteenth and part of the Sixteenth Century.

Having brought our account of the sufferings and martyrdoms of the English reformers down to the death of Henry the Eighth, we shall now proceed to relate the cruel persecutions of God's faithful servants in Scotland, to the same period; but it will previously be necessary to give a short sketch of the progress of the reformation in that country.

The long alliance between Scotland and France had rendered the two nations extremely attached to each other; and Paris was the place where the learned of Scotland had their education. Yet, early in the fifteenth century, learning was more encouraged in Scotland, and universities were founded in several episcopal sees. About the same time some of Wickliffe's followers began to show themselves in Scotland; and an Englishman, named Resby, was burnt in 1407 for teaching some opinions contrary to the pope's authority.

Some years after that, Paul Craw, a Bohemian, who had been converted by Huss, was burnt for infusing the opinions of that martyr into some persons at St. Andrew's.

About the end of the fifteenth century, Lollardy, as it was then called, spread itself into many parts of the diocese of Glasgow, for which several persons of quality were accused; but they answered the archbishop of that see with so much boldness and truth, that he dismissed them, having admonished them to content themselves with the faith of the church, and to beware of new doctrines.

The same spirit of ignorance, immorality, and superstition, had overrun the church of Scotland, that was so much complained of in other parts of Europe. The total neglect of the pastoral care, and the scandalous lives of the clergy, filled the people with such prejudices against them, that they were easily dispos-

ed to hearken to new preachers, among the most conspicuous of whom was Patrick Hamilton.

This noble martyr was nephew, by his father, to the earl of Arran, and by his mother to the duke of Albany. He was educated for the church, and highly preferred, having an abbey given him for prosecuting his studies.

After preaching some time, and holding up the truth to his deluded countrymen, he was at length invited to St. Andrew's, to confer upon the points in question. But his enemies could not stand the light, and finding they could not defend themselves by argument, resolved upon revenge. Hamilton was accordingly imprisoned. Articles were exhibited against him, in which he was charged with having denied free-will; advocated justification by faith alone; and declared that faith, hope, and charity, are so linked together, that one cannot exist in the breast without the other.

Upon his refusing to abjure these doctrines, Beaton, archbishop of St. Andrew's, with the archbishop of Glasgow, three bishops, and five abbots, condemned him as an obstinate heretic, delivered him to the secular power, and ordered his execution to take place that very afternoon; for the king had gone in pilgrimage to Ross, and they were afraid, lest, upon his return, Hamilton's friends might have interceded effectually for him. When he was tied to the stake, he expressed great joy in his sufferings, since by these he was to enter into everlasting life.

A train of powder being fired, it did not kindle the fuel, but only burnt his face, which occasioned a delay till more powder was brought; and in that time the friars continually urged him to recant, and pray to the Virgin; saying the *Salve Regina*. Among the rest, a friar named Campbel, who had been often with him in prison, was very officious. Hamilton answered him, that he knew he was not a heretic, and had confessed it to him in private, and charged him to answer for that at the throne of Almighty God.* By this time the gunpowder was brought, and the fire being kindled, he died, repeating these words, "Lord Jesus, receive my spirit! How long, O Lord! how long shall darkness overwhelm this kingdom? and how long wilt thou suffer the tyranny of these men?" He suffered death in the year 1527.

The views and doctrines of this glorious martyr were such as could not fail to excite the highest admiration of every real

* A short time after this, Campbel became mad, and died within a year.

believer; and they were expressed with such brevity, such clearness, and such peculiar vigor and beauty, (forming in themselves a complete summary of the gospel,) that they afforded instruction to all who sought to know more of God.

The force of the truths preached by Hamilton, the firmness of his death, and the singular catastrophe of friar Campbel, made strong impressions on the people; and many received the new opinions.

Within a few years after the martyrdom of Patrick Hamilton, Henry Forest, a young friar of Lithgow, said, that Hamilton died a martyr, and that the doctrines, for preaching which he suffered, were true. For this he was apprehended and committed to prison by James Beaton, archbishop of St. Andrew's; who, shortly after, caused a friar, named Walter Laing, to hear his confession.

Henry Forest, in secret confession, declared on his conscience, that he thought Hamilton to be a good man, and wrongfully put to death, and that his doctrines were true, and not heretical; upon which the friar came and related to the bishop the confession which he had received.

They then proceeded to degrade him of his friar's orders, and he said, with a loud voice, "Take from me not only your own orders, but also your own baptism;" meaning thereby whatever had been added by papistry to that which Christ himself instituted. Then, after his degradation, they condemned him "as a heretic equal with Patrick Hamilton:" and so he suffered death for his faithful testimony of the truth of Christ and his gospel, near the abbey church of St. Andrew.

Several others were brought into the bishops' courts, of whom the greatest part abjured; but two suffered in the year 1534. These were Norman Gourlay and David Stratton.

Gourlay had said, that there was no such place as purgatory, and that the pope was not a bishop, but Antichrist, and had no jurisdiction in Scotland.—David Stratton was a fisherman; he also said there was no purgatory; that the passion of Christ was the only expiation for sin, and that the tribulations of this world were the only sufferings that the saints underwent.

These two, although greatly solicited by the archbishop and others of the clergy, refused to recant, and were, accordingly, condemned as obstinate heretics, and sentenced to be burned upon the green-side between Leith and Edinburgh, with a view to strike terror into the surrounding country. In the afternoon of the same day, they were taken to the place of execution; and kneeling down, they prayed with great fervency for

some time. Then Stratton, addressing himself to the spectators, exhorted them to lay aside their superstitious and idolatrous notions, and employ themselves in seeking the true light of the gospel. He wished to have said more, but was prevented by the officers.

The sentence was then put into execution, and the martyrs cheerfully yielded up their bodies to the flames, commending their souls to the mercy of their heavenly Father, and hoping for immortality, through the merits of their blessed Redeemer.

Several others were accused, of whom some fled to England, and others to Germany.

The changes made in England raised in all the people a wish to search into matters of religion, which was always fatal to superstition; and pope Clement the Seventh, well aware that the *papal religion* would not bear investigation, wrote earnestly to the king of Scotland, to continue firm to the Catholic faith, resisting all attempts at innovation. Upon this, the king called a parliament, in which new laws were made for maintaining the pope's authority, and proceeding against heretics. King Henry sent Barlow, bishop of St. David's, to James, with some books that were written in defence of his proceedings, and desired him to examine them impartially. He also proposed an interview at York, and a marriage between king James and lady Mary, his eldest daughter. James was not unwilling to listen to these proposals, but the clergy persuaded him to go in person to France, and court Magdalene, daughter of the French king. He accordingly gratified their wishes, and married her in January, 1537; but she died in the following May. Upon her death, the king married Mary of Guise; she was a branch of the family that was most zealously addicted to the old superstition of any in all Europe; and her interest, joined with that of the clergy, engaged the king to become a violent persecutor of all who were of another mind.

Not long after the burning of Stratton and Gourlay, dean Thomas Forret was accused to the bishop of Dunkeld, as "a heretic, and one that showed the mysteries of the scriptures to the vulgar people, in their own language, to make the clergy detestable in their sight."

A short time afterwards, he was summoned to appear before cardinal Beaton, archbishop of St. Andrew's; and, after a short examination, he was condemned to be burnt as a heretic. A similar sentence was pronounced, at the same time, on four other persons, named Killor, Beverage, Simson, and

Foster; and they were all burnt together on the castle hill, at Edinburgh, February 28, 1538.

The year following the martyrdoms of the before-mentioned persons, viz. 1539, two others were apprehended on a suspicion of heresy; namely, Jerom Russel, and Alexander Kennedy, a youth about eighteen years of age.

These two persons, after being some time confined in prison, were brought before the archbishop for examination. Kennedy's tender years inclining him to pusillanimity, he would at first have recanted; but being suddenly refreshed by divine inspiration, and feeling himself, as it were, a new creature, his mind was changed.

The examination being over, and both of them declared heretics, the archbishop pronounced the dreadful sentence of death, and they were immediately delivered over to the secular power for execution. When they arrived at the fatal spot, they both kneeled and prayed for some time; after which, being fastened to the stake, and the fagots lighted, they cheerfully resigned their souls into the hands of him who gave them, in full hopes of an everlasting reward in the heavenly mansions.

In 1543, the archbishop of St. Andrew's making a visitation into various parts of his diocese, several persons were accused at Perth of heresy. Among these the six following were condemned to die: William Anderson, Robert Lamb, James Finlayson, James Hunter, James Raveleson, and Helen Stark. The accusations laid against them were to the following effect:

The four first were accused of having hung up the image of St. Francis, nailing ram's horns on his head, and fastening a cow's tail to his rump; but the principal matter on which they were condemned was having regaled themselves with a goose on Allhallow's eve, a fast day according to the Romish superstition.

James Raveleson was accused of having ornamented his house with the three-crowned diadem of Peter carved in wood, which the archbishop conceived to be done in mockery to his cardinal's hat.

Helen Stark was accused of not having accustomed herself to pray to the virgin Mary, more especially during the time she was in child-bed.

On these accusations they were all found guilty, and immediately received sentence of death; the four men, for eating the goose, to be hanged; James Raveleson to be burnt; and the woman, with her sucking infant, to be put into a sack and drowned. The four men, with the woman and child, suffered

at the same time; but James Raveleson was not executed till some days after.

The four men were all hanged on the same gibbet; and the woman, with her sucking child, was conducted to a river adjoining, when, being fastened in a large sack, they were thrown into it, and drowned.

They all suffered their fate with becoming fortitude and resignation, committing their departing spirits to that Redeemer who was to be their final judge, and who, they had reason to hope, would usher them into the realms of everlasting bliss.

When we reflect on the sufferings of these unhappy persons, we are naturally induced, both as men and Christians, to lament their fate, and to express our feelings by dropping the tear of commiseration. The putting to death four men, for little other reason than that of satisfying nature with an article sent by Providence for that very purpose, merely because it was on a day prohibited by ridiculous bigotry and superstition, is shocking indeed; but the fate of the innocent woman, and her still more harmless infant, makes human nature tremble at the contemplation of what mankind may become, when incited by bigotry to the gratification of the most diabolical cruelty.

Besides the above-mentioned persons, many others were cruelly persecuted during the archbishop's stay at Perth, some being banished, and others confined in lothsome dungeons. In particular, John Rogers, a pious and learned man, was, by the archbishop's orders, murdered in prison, and his body thrown over the walls into the street; after which the archbishop caused a report to be spread, that he had met with his death in an attempt to make his escape.

The death of cardinal Beaton, for a short time, gave new spirits to the reformed in all parts of Scotland; but their pleasing expectations were damped when they discovered the disposition of his successor, John Hamilton, who was no less a rigid Papist, and violent persecutor of the Protestants, than his predecessor. No sooner did he assume the archiepiscopal dignity, than he dedicated a considerable part of his time to the oppression of those who favored the reformed doctrine; many of whom he caused to be imprisoned till they recanted; and others, who would not, were banished the kingdom.

The first person who fell a martyr to the rancorous passions of this bigoted tyrant, was one Adam Wallace, of Winton, in East-Lothian, who, having obtained a true knowledge of the gospel of Christ, spent the greater part of his time in endeavoring to propagate it among his fellow-creatures. His conduct

being noticed by some bigoted Papists, an information was laid against him for heresy, on which he was apprehended and committed to prison. A few days after he was brought before the archbishop of St. Andrew's, and several other prelates, assembled at the church of the Black friars in Edinburgh, in order to be examined relative to his religious opinions, when three separate articles were exhibited against him: 1st. "That he had said and taught, that the bread and wine on the altar, after the words of consecration, were not the real body and blood of Christ." 2d. "That he had said, and openly taught, that the mass was very idolatry, and an abomination in the sight of God." 3d. "That he had said, and openly taught, that the God which was worshiped by the members of the holy mother-church, was but bread made from corn growing on the earth, and that it was brought to the form in which it was used by the hands of men."

The archbishop, after telling Wallace he had been guilty of many other errors, which he should pass over, asked him whether he granted or denied the articles propounded. To which he answered in the affirmative. He then pronounced sentence of death on him as a heretic; and he was immediately delivered over to the secular power, in order for execution.

In the evening of the same day, Wallace was visited by several Romish priests, who endeavored to prevail on him to recant; but he stood too steadfastly in the faith he professed, and used such forcible arguments in vindication of the true gospel, that they left him with some wrath, saying, "he was too abandoned to make any impression."

The next morning he was conducted to the castle hill at Edinburgh, when, being chained to the stake, and the fagots lighted, he cheerfully resigned up his soul into the hands of him who gave it, in full assurance of receiving a crown of glory in the heavenly mansions.

It was supposed that the persecutors of Wallace were more violent against him than they would otherwise have been, on account of his wife, who, being employed as tutoress to the children of lady Ormiston, instructed them in the principles of the reformed religion.

The next, and last person who suffered martyrdom in Scotland for the cause of Christ, was one Walter Mille, who was burnt at Edinburgh in the year 1558. This person, in his younger years, had traveled into Germany, and on his return was installed a priest of the church of Lunan in Angus; but, on an information of heresy against him, in the time

of cardinal Beaton, he was forced to abandon his charge, and abscond.

After the death of that prelate he returned, not knowing the persecuting spirit of his successor. Being well known by several bigoted Papists in the neighborhood, they accused him of heresy; in consequence of which he was apprehended, and committed to prison in order for execution the following day.

This steadfast believer in Christ was eighty-two years of age, and very infirm; from whence it was supposed that he could scarcely be heard. However, when he was led to the place of execution, he expressed his religious sentiments with such courage, and, at the same time, with such composure of mind, as astonished even his enemies. As soon as he was fastened to the stake, and the fagots lighted, he addressed the spectators as follows:

"The cause why I suffer this day is not for any crime, (though I acknowledge myself a miserable sinner,) but only for the defence of the truth as it is in Jesus Christ; and I praise God who hath called me, by his mercy, to seal the truth with my life; which, as I received it from him, so I willingly offer it up to his glory. Therefore, as you would escape eternal death, be no longer seduced by the lies of the seat of Antichrist; but depend solely on Jesus Christ, and his mercy, that you may be delivered from condemnation." He then added, "That he trusted he should be the last who would suffer death in Scotland on a religious account."

Thus did this pious Christian cheerfully give up his life in defence of the truth of Christ's gospel, not doubting but he should be made a partaker of his heavenly kingdom.

The people were so grieved at the death of this good man, that, as a monument of it to future ages, they raised a pile of stones on the spot where he suffered. This, however, was removed by order of the popish clergy, but replaced again by the people several times, till at length a guard was appointed to apprehend all persons who should carry stones to that place.

It is remarkable, that, from the universal esteem in which this man was held by the people, a cord could not be found to tie him with after his condemnation; and on that very account his execution was postponed till the next morning, when they were reduced to the necessity of using the cords belonging to the archbishop's pavilion.

The death of Walter Mille proved the overthrow of popery

in Scotland. The clergy were so sensible that their affairs were falling to decay, that they, from that time, never dared to proceed to a capital punishment on account of religion; insomuch, that, in the synod held in Edinburgh, in July this year, 1558, some persons who had been impeached for heresy were only condemned, upon their non-appearance, to make a public recantation at the market-cross of that city, on the 1st of September following, being St. Giles's Day, the tutelar saint of that place.

It was usual, at the feast of this saint, which now nearly approached, to carry his image in procession through the town, and the queen-regent was to honor the solemnity with her presence. But when the time was come, the image was missing, it having been stolen from its station by some who were too wise to pray to it.

This caused a halt to be made till another image was borrowed from the Gray friars, with which they set forward; and after the queen had accompanied them a considerable way, she withdrew into the castle, where she was to dine. But no sooner was she gone, than some persons, who had been purposely appointed, tore the picture from off the shoulders of those who carried it, threw it into the dirt, and totally destroyed it. This gave such universal satisfaction to the people, that a general shout ensued, and a riot continued in the street during some hours; which was at length suppressed by the vigilance of the magistrates.

About the same time a great disturbance happened at Perth, the circumstances attending which were as follow: a celebrated reformist minister having preached to a numerous congregation, after sermon was over, some godly persons remained in the church, when a priest was so imprudent as to open a case, in which were curiously engraved the figures of many saints; after which he made preparations for saying mass. A young man, observing this, said aloud, "This is intolerable! As God plainly condemns, in scripture, idolatry, shall we stand and see such an insult?" The priest was so offended at this, that he struck the youth a violent blow on the head, on which he broke one of the figures in the case, when immediately all the people fell on the priest, and destroyed every thing in the church that tended to idolatry. This being soon known abroad, the people assembled in large bodies, and proceeded to the monasteries of the Gray and Black friars, both of which they stripped; and then pulled down the house of the Carthusians; so that, in the space of

two days, nothing remained of those noble buildings but the bare walls. The like kind of outrages were committed in many other towns in the kingdom.

At this time there were many persons who made it their business to solicit subscriptions in order to carry on the work of reformation, and to abolish popery. Among those were several of the nobility, particularly the earl of Argyle, the lord James Stewart, the earl of Glencairn, &c.

The endeavors of these noble reformists were attended with such success that they at length effected a complete reformation in the kingdom; though they met with many obstacles from their inveterate enemies, the Papists.

PROGRESS OF THE REFORMATION IN THE REIGN OF EDWARD VI.

EDWARD was the only son of king Henry, by his beloved wife Jane Seymour, who died the day after his birth, which took place on the 12th of October, 1537, so that, when he came to the throne, in 1547, he was but ten years of age.

At six years of age, he was put into the hands of Dr. Cox and Mr. Cheke; the one was to form his mind, and teach him philosophy and divinity; the other to teach him languages and mathematics: other masters were also appointed for the various parts of his education. He discovered very early a good disposition to religion and virtue, and a particular reverence for the scriptures; and was once greatly offended with a person, who, in order to reach something hastily, laid a great Bible on the floor, and stood upon it.

Upon his father's decease, he was proclaimed king. At his coming to the Tower, his father's will was opened, by which it was found that he had named sixteen noblemen and gentlemen to be the governors of the kingdom, and of his son's person, till he should be eighteen years of age. As might have been expected, dissensions soon arose among so numerous a party; and, on its being proposed that one should be chosen out of the sixteen to whom ambassadors should address themselves, and who should have the chief direction of affairs, the earl of Hertford was declared governor of the king's person, and protector of the kingdom; with this restriction, that he should do nothing but by the advice and consent of the rest. Upon this advancement, and the opposition made to it, two parties were formed, the one headed by the protector, and the other by the chancellor: the favorers of the reformation were of the former, and those that opposed it of the latter.

The chancellor was ordered to renew the commissions of the judges and justices of the peace, and king Henry's great seal was to be made use of till a new one should be made. The day after this, all the executors took oaths to execute their trust faithfully: the privy counsellors were also brought into the king's presence, who all expressed their satisfaction in the

choice of the protector; and it was ordered that all despatches to foreign princes should be signed only by him. All that held offices were required to come and renew their commissions, and to swear allegiance to the king: among the rest came the bishops, and took out such commissions as were granted in the former reign, by which they were to hold their bishoprics only during the king's pleasure. Cranmer set an example to the rest in taking out one of these. This check upon the bishops was judged expedient in case they should oppose the reformation; but the ill consequences of such an unlimited power being foreseen, the bishops who were afterwards promoted were not so fettered, but were to hold their bishoprics during life.

An accident soon occurred, which made way for great changes in the church. The curate and church-wardens of St. Martin's, in London, were brought before the council for removing the crucifix, and other images, and putting some texts of scripture on the walls of their church, in the places where they stood: they answered, that in repairing their church, they had removed the images, which being rotten, they did not renew them, but put the words of scripture in their room: they had also removed others, which they found had been abused to idolatry. Great pains were taken by the popish party to punish them severely, in order to strike a terror into others; but Cranmer was for the removing of all images set up in churches, as being expressly contrary both to the second commandment, and the practice of the purest Christians for many ages: and though, in compliance with the gross abuses of paganism, much of the pomp of their worship was very early brought into the Christian church, yet it was long before images were introduced. At first all images were condemned by the fathers; then they allowed the use, but condemned the worshiping of them; and afterwards, in the eighth and ninth centuries, the worshiping of them was, after a long contest, both in the East and West, at last generally received. Some, in particular, were believed to be more wonderfully endowed, and this was much improved by the cheats of the monks, who had enriched themselves by such means. And this abuse had now grown to such a height, that heathenism itself had not been guilty of greater absurdities towards its idols. Since all these abuses had arisen out of the use of them, and the setting them up being contrary to the command of God, and the nature of the Christian religion, which is simple and spiritual; it seemed most reasonable to cure the disease in its root, and to clear the churches of images, that the people might be preserved from idolatry.

These reasons prevailed so far, that the curate and churchwardens were dismissed with a reprimand; they were ordered to beware of such rashness for the future, and to provide a crucifix, and, till that could be had, were ordered to cause one to be painted on the wall. Upon this, Dr. Ridley, in a sermon preached before the king, inveighed against the superstition towards images and holy water, and spread over the whole nation a general disposition to pull them down; which soon after commenced in Portsmouth.

Upon this, Gardiner made great complaints; he said, the Lutherans themselves went not so far, for he had seen images in their churches. He distinguished between image and idol, as if the one, which, he said, only was condemned, was the representation of a false God, and the other of the true; and he thought, that as words conveyed by the ear begat devotion, so images, by the conveyance of the eye, might have the same effect on the mind. He also thought a virtue might be both in them and in holy water, as well as there was in Christ's garments, Peter's shadow, or Elisha's staff; and there might be a virtue in holy water, as well as in the water of baptism.

To these arguments, which Gardiner wrote in several letters, the protector answered, that the bishops had formerly argued much in another strain, namely, that because the scriptures were abused by the vulgar readers, therefore they were not to be trusted to them; and so made a pretended abuse the ground of taking away that which, by God's especial appointment, was to be delivered to all Christians. This held much stronger against images forbidden by God. The brazen serpent set up by Moses, by God's own direction, was broken when abused to idolatry; for that was the greatest corruption of religion possible: but yet the protector acknowledged there was reason to complain of the forwardness of the people, who broke down images without authority: to prevent which, in future, orders were sent to the justices of peace to look well to the peace and government of the nation.

The funeral of the deceased king was performed, with the usual ceremonies, at Windsor. He had left six hundred pounds a year to the church of Windsor, for priests to say mass for his soul every day, and for four obits* a year, and sermons, and distribution of alms at every one of them, and for a sermon every Sunday, and a maintenance for thirteen poor knights,

* *Obit* was the anniversary of a person's death, and to observe such a day with prayers, alms, or other commemoration, was termed *keeping of the obit.*

which was settled upon that church by his executors in due form of law.

The pomp of this endowment led people to examine into the *usefulness* of *soul-masses* and *obits*. Christ appointed the sacrament for a commemoration of his death among the living, but it was not easy to conceive how that was to be applied to departed souls; and it was evidently a project for drawing the wealth of the world into their hands. In the primitive church there was a commemoration of the dead, or an honorable remembrance of them, made in the daily offices. But even this custom grew into abuse, and some inferred from it that departed souls, unless they were signally pure, passed through a purgation in the next life, before they were admitted to heaven; of which St. Austin, in whose time the opinion began to be received, says, that it was taken up without any sure ground in scripture. But what was wanting in scripture-proof was supplied by visions, dreams, and tales, till it was generally received. King Henry had acted like one who did not much believe it, for he had deprived innumerable souls of the masses that were said for them in monasteries, by destroying those foundations. Yet he seems to have intended, that if masses could avail the departed souls, he would himself be secure; and as he gratified the priests by this part of his endowment, so he pleased the people by appointing sermons and alms to be given on such days. Thus he died as he had lived, wavering between both persuasions.

But now the ceremony of the coronation took off the attention of the multitude from more serious thoughts. The protector was made duke of Somerset; the earl of Essex, marquis of Northampton; the lords Lisle and Wriothesley, earls of Warwick and Southampton; Seymour, Rich, Willoughby, and Sheffield, were made barons. In order to the king's coronation, the office for that ceremony was reviewed, and much shortened; one remarkable alteration was, that formerly the king used to be presented to the people at the corners of the scaffold, and they were asked if they would have him to be their king? Which looked like an election, rather than a ceremony of investing one that was already king. This was now changed, and the people were desired only to give their assent and good-will to his coronation, as by the duty of allegiance they were bound to do. On the 20th of February, 1547, he was crowned, and a general pardon was proclaimed, out of which the duke of Norfolk, cardinal Pole, and some others, were excepted.

The chancellor, who was looked on as the head of the popish party, now lost his place, by granting a commission to the mas-

ter of the rolls, and three masters of chancery, of whom two were civilians, to execute his office in the court of chancery, as if he were present, only their decrees were to be brought to him to be signed before they should be enrolled.

The first business of consequence that required great consideration was the Smalcaldic war, then begun between the emperor and the princes of the Protestant league: the effects of which, if the emperor prevailed, were like to be, not only the extirpating of Lutheranism, but his becoming the absolute master of Germany: which he chiefly wished, as the first step to a universal monarchy, but disguised it to other princes: to the pope he pretended that his design was only to extirpate heresy; to other sovereigns he pretended it was to repress a rebellion, and denied all design of suppressing the new doctrines; which he managed so artfully, that he divided Germany against itself, and got some Lutheran princes to declare for him, and others to be neutrals; and having obtained a very liberal supply for his wars with France and the Turks, for which he granted an edict for liberty of conscience, he made peace with both these princes, and resolved to employ that treasure which the Germans had given him, against themselves. That he might deprive them of their chief allies, he used means to engage king Henry and Francis the First in a war; but that was, chiefly by their interposition, composed. And now, when the war was likely to be carried on with great vigor, both those princes died; Henry in January, and Francis in March following. Many of their confederates began to capitulate and forsake them; and the divisions among their own commanders very much hindered their success.

The pope wished to engage the emperor in a war in Germany, that so Italy might be at peace; and in order to accomplish this object, he published the treaty which had been made between them, that so it might appear that the design of the war was to extirpate heresy, though the emperor was making great protestations to the contrary in Germany. He also opened the council of Trent, which Charles had long desired in vain; but it was now brought upon him when he least wished for it; for the Protestants all declared, that they could not look upon it as a free general council, since it was so entirely at the pope's devotion, that not so much as a reformation of the grossest abuses was likely to be obtained. Nor could the emperor prevail with the council not to condemn the "new doctrines" as heresy; but the more he attempted to obstruct its proceedings, the more did the pope urge it on, to open the eyes of the Germans, and en-

gage them all vigorously against the emperor: who, on his part, gave them such secret assurances of tolerating the Augsburgh confession, that the marquis of Brandenburgh declared for him, and his example was followed by several other princes. This was the state of affairs in Germany; which rendered it very difficult to determine what answer the protector should give the duke of Saxony's chancellor, whom he had sent over to obtain money for carrying on the war. It was, on the one hand, of great importance to the safety of England to preserve the German princes, and yet it was very dangerous to begin a war of such consequence under an infant king. At present the government only promised, within three months, to send fifty thousand crowns to Hamburgh, and would do no more till new emergencies should lead them to new councils.

The nation was in an ill condition for a war with such a mighty prince; laboring under great distractions at home; the people generally crying out for a reformation, despising the clergy, and loving the new preachers. The priests were, for the most part, very ignorant, and scandalous in their lives; many of them had been monks, and those who were to pay them the pensions which were reserved to them at the destruction of the monasteries, till they should be provided, took care to get them into some small benefice. The greatest part of the parsonages were impropriated, for they belonged to the monasteries, and the abbots had only granted the incumbents either the vicarage, or some small donative, and left them the perquisites raised by masses and other offices. At the suppression of those houses there was no care taken to make provision for the incumbents; so that they were in some measure compelled to continue in their idolatrous practices for subsistence.

Now these persons saw that a reformation of those abuses would deprive them of their means of existence; and, therefore, they were at first zealous against all changes; but the same principle made them comply with every change which was made, rather than lose their benefices. The clergy were encouraged in their opposition to the reformation by the protection they expected from Gardiner, Bonner, and Tonstall, men of great reputation, and in power; and, above all, the lady Mary, the next heir to the crown, openly declared against all changes till the king should be of age.

On the other hand, Cranmer resolved to proceed more vigorously: the protector was firmly united to him, as were the young king's tutors, and Edward himself was as much engaged as could be expected from so young a person; for both his

knowledge and zeal for true religion were above his age. Several of the bishops also declared for a reformation, but Ridley, bishop of Rochester, was the person on whom Cranmer most depended. Latimer remained with him at Lambeth, and did great service by his sermons, which were very popular; but he would not return to his bishopric, choosing rather to serve the church in a more disengaged manner. Assisted by these persons, Cranmer resolved to proceed by degrees, and to give the reasons of every advance so fully, that he hoped, by the blessing of God, to convince the nation of the fitness of whatsoever should be done, and thereby prevent the dangerous opposition that might otherwise be apprehended.

The power of the privy council had been much exalted in the last reign, by act of parliament; and one proviso made was, that the king's council should have the same authority when he was under age that he himself had at full age: it was, therefore, resolved to begin with a general visitation of all England, which was divided into six precincts: and two gentlemen, a civilian, a divine, and a register, were appointed for each of these. But before they were sent out, a letter was written to all the bishops, giving them notice of it, suspending their jurisdiction while it lasted, and requiring them to preach nowhere but in their cathedrals, and that the other clergy should not preach but in their own churches, without license; by which it was intended to restrain such as were not acceptable, to their own parishes, and to grant the others licenses to preach in any church of England. The greatest difficulty the reformers found, was in the want of able and prudent men; most of the reformed preachers being too hot and indiscreet, and the few who were otherwise, were required in London and the universities.

The only thing by which the people could be universally instructed, was a book of homilies: therefore, the twelve first homilies, in the book still known by that name, were compiled; in framing which, the chief design was to acquaint the people rightly with the nature of the gospel-covenant. Orders were also given, that a Bible should be in every church, which, though it had been commanded by Henry, yet had not been generally obeyed; and for understanding the New Testament, Erasmus's paraphrase was translated into English, and appointed to be placed with it. His great reputation and learning, and his dying in the communion of the Roman church, made this book preferable to any other of the kind.

The injunctions made by Cromwell in the former reign, for instructing the people, for removing images, and putting down

all other customs abused to superstition; for reading the scriptures, saying the litany in English, for frequent sermons and catechising, for the exemplary lives of the clergy, their labors in visiting the sick, reconciling differences, and exhorting the people to charity, &c. were now renewed; and all who gave livings by simoniacal bargains, were declared to have forfeited their right of patronage to the king. A great charge was also given for the strict observation of the Lord's day, which was appointed to be spent wholly in the service of God, it not being enough to hear mass or matins in the morning, and spend the rest of the day in drunkenness and quarreling as was commonly practised; but it ought to be all employed, either in the duties of religion, or in acts of charity. Direction was also given for the saying of prayers, in which the king, as supreme head, the queen, and the king's sisters, the protector and council, and all orders of persons in the kingdom, were to be mentioned. Injunctions were also given for the bishops to preach four times a year in all their dioceses, once in their cathedral, and thrice in any other church, unless they had a good excuse to the contrary: that their chaplains should preach often: and that they should give orders to none but to such as were duly qualified.

The visiters at length ended the visitation, and in London and every part of England, the images, for refusing to bow down to which many a saint had been burnt, were now committed to the flames. Bonner at first protested that he would obey the injunctions, if they were not contrary to the laws of God and the ordinances of the church; but being called before the council, he retracted, and asked pardon; yet, for an example to others, he was for some time confined. Gardiner wrote to one of the visiters, before they came to Winchester, that he could not receive the homilies; and if he must either quit his bishopric, or sin against his conscience, he resolved to choose the former. Upon this he was called before the council, and required to receive the book of homilies: but he objected to one of them, which taught that charity did not justify, contrary to the book published by the late king, and confirmed in parliament. He also complained of many things in Erasmus's paraphrase: and being pressed to declare whether he would obey the injunctions, or not, he refused to promise it, and was, in consequence, sent to the Fleet. Cranmer treated in private with him, and they argued much about justification. Gardiner thought the sacraments justified, and that charity justified as well as faith. Cranmer urged, that nothing but the merits of Christ justified, as

they were applied by faith, which could not exist without charity.*

Gardiner lay in prison till the act of general pardon set him at liberty. Many blamed the severity of these proceedings, as contrary both to law and equity, and said, that all people, even those who complained most of arbitrary power, were apt to usurp it when in authority. Lady Mary was so much alarmed, that she wrote to the protector, that such changes were contrary to the honor due to her father's memory, and it was against their duty to the king to enter upon such points, and endanger the public peace, before he was of age. To which he answered, "That her father had died before he could finish the good things he had intended concerning religion; and had expressed his regret, both before himself any many others, that he left things in so unsettled a state;" and assured her, "that nothing should be done but what would turn to the glory of God, and the king's honor."

The parliament was opened the fourth of November, and the protector was by patent authorized to sit under the cloth of state, on the right hand of the throne; and to have all the honors and privileges that so near a relative of the sovereign had ever had. Rich was lord chancellor. The first act that was passed, five bishops only dissenting, was, a repeal of all statutes in the late reign, that had made any thing treason or felony which was not so before, and of the six articles, and the authority given to the king's proclamations, as also of the acts against Lollards. The last act was for granting a general pardon, but clogged with some exceptions.

The convocation sat at the same time; and moved that the commission begun in the late reign for reforming the ecclesiastical laws, might be revived, and that the inferior clergy might be admitted to sit in the house of commons, for which they alleged a clause in the bishop's writ, and ancient custom; and since some prelates had, under the former reign, begun to alter the service of their church, they desired it might be brought to perfection; and that some care might be taken for supplying the poor clergy, and relieving them from the taxes that lay so heavily on them. The claim of the inferior clergy to sit in the house of commons occasioned some debate, but to no effect.

It was resolved that some bishops and divines should be sent

* Nothing can be more correct than this; for what is faith but *the love of God shed abroad in the heart?* filling the believer with benevolence, and the desire of imparting the happiness he feels to all around him.

to Windsor, to finish some reformations in the public offices; the whole lower house of convocation, without a contradictory vote, agreed to the bill about the sacrament. A proposition being also set on foot concerning the lawfulness of the marriage of the clergy, thirty-five subscribed to the affirmative, and only fourteen dissented.

Gardiner, being included in the act of pardon, was set at liberty: he promised to receive and obey the injunctions, objecting only to the homily of justification; yet he complied in that likewise: but it was visible that in his heart he abhorred all these proceedings, though he outwardly conformed.

Candlemas and Lent were now approaching, and the clergy and people were much divided with respect to the ceremonies usual at those times. By some injunctions in Henry's reign, it had been declared that fasting in Lent was only binding by a positive law. Wakes and Plow-Mondays were also suppressed, and hints were given that other customs, which were much abused, should be shortly done away. The rabble loved these things, as matters of diversion, and thought divine worship without them would be but a dull business. But others looked on them as relics of heathenism, and thought they did not become the gravity aud simplicity of the Christian religion.

Cranmer procured an order of council against the carrying of candles on Candlemas-day, of ashes on Ash-Wednesday, and palms on Palm-Sunday; which was directed to Bonner to be intimated to the bishops of the province of Canterbury, and was executed by him. But a proclamation followed against all who should make changes without authority. The creeping to the cross, and taking holy bread and water, were put down, and power was given to the archbishop of Canterbury to certify, in the king's name, what ceremonies should be afterwards laid aside; and none were to preach out of their own parishes without license from the king or the visiters, the archbishop, or the bishop of the diocese. Soon after this, a general order followed for a removal of all images out of churches, which occasioned great contests whether the images had been abused to superstition or not. Some thought the consecration of them was an abuse. Those also which represented the Trinity as a man with three faces in one head; or as an old man with a young man before him, and a dove over his head; and some where the blessed Virgin was represented as admitted into it, gave so great scandal, that it was no wonder, if men, as they grew more enlightened, could no longer endure them. The only occasion given to censure in this order, was, that all shrines, and the

plate belonging to them, were appointed to be brought in for the king's use.

Eighteen bishops, and some other divines, were now employed to examine and amend the offices of the church. They began with the eucharist, and proceeded in the same manner as in the former reign. It was clearly found that the plain institution of the sacrament was much vitiated, with a mixture of many heathenish rites and pomps, to raise the credit of the priests, in whose hands that great performance was lodged. This was at first done to draw over the heathens by those splendid rites to Christianity; but superstition, once begun, has no bounds; and ignorance and barbarity increasing in the middle ages, there was no regard had to any thing in religion, but as it was set off with pageantry; and the belief of the corporeal presence raised this to a still greater height. The office was in an unknown tongue; all the vessels and garments belonging to it, were consecrated with much devotion; a great part of the service was secret, to make it look like a wonderful charm; the consecration itself was to be said very softly, for words that were not to be heard agreed best with a change that was not to be seen: the many gesticulations, and the magnificent processions, all tended to raise this pageantry higher. Masses were also said for all the affairs of human life. Trentals, a custom of having thirty masses a year on the chief festivals for redeeming souls out of purgatory, was that which brought the priests most money, for those were thought to be God's *best days*, in which access was easier to him! On saint's days, in the mass it was prayed, that by the saint's intercession the sacrifice might become the more acceptable, and procure a more ample indulgence; which could not be easily explained, if the sacrifice was the death of Christ. Besides the before-mentioned, a numberless variety of other rites and ceremonies, borrowed from the heathens, were made use of for corrupting the holiest institutions of the Christian religion.

The first step that was now taken was to make a new office for the communion, that is, the distribution of the sacrament, for the office of consecration was not at this time touched. In the exhortation, auricular confession to a priest is left free to be done or omitted, and all were required not to judge one another in that matter. There was also a denunciation made, requiring impenitent sinners to withdraw. The bread was to be still of the same form as that formerly used. In the distribution it was said, "The body of our Lord, &c. preserve thy body; and the blood of our Lord, &c. preserve thy soul." This was printed,

with a proclamation, requiring all to receive it with such reverence and uniformity as might encourage the king to proceed further, and not to run to other things before the king gave direction, assuring the people of his earnest zeal to set forth godly orders; and therefore it was hoped they would wait for it; the books were sent all over England, and the clergy were appointed to administer the communion at the following Easter according to them.

Confession was next examined; and it was found that the practice had commenced in the early ages of the church; and penances had been imposed by the priests. Afterwards pilgrimages, and crusades against heretics, or princes deposed by the pope, were commanded instead of all other penances: the priests also managed confession and absolution, so as to enter into all men's secrets, and to govern their consciences by them; many reserved cases were made, in which the pope only gave absolution; this occasioned the trade of *indulgences* to be put in their hands, which they managed with as much confidence as mountebanks use in selling their medicines, with the superior advantage over other quacks, that the inefficacy of their devices was not so easily discovered.

Gardiner was now again brought into trouble; many complaints were made of him, that he disparaged the preachers sent with the king's license into his diocese, and that he secretly opposed all reformation. On being brought before the council, he denied most of the things objected to him, and offered to explain himself openly in a sermon before the king. This being granted, he justified many of the changes that had been made; but when he came to the sacrament, he contended so strongly for the corporeal presence, that a great disturbance took place in the church. This conduct being deemed seditious, he was sent to the Tower.

But now a more general reformation of the whole liturgy was under consideration, that all the nation might have an uniformity in the worship of God. Anciently the liturgies were short, and had few ceremonies in them: every bishop had one for his diocese; but in the African churches they began first to put them into a more regular form. Gregory the Great labored much in this: yet he left Augustine, when he sent him into Britain, to his choice, either to use the Roman or French forms in England, as he found they were like to tend most to edification. Great additions had been made to the liturgy in every age; for the private devotions of some who were reputed saints, were added to the public offices: and mysterious significations

were invented for every new rite, which swelled them to a vast bulk. It was now resolved to have a liturgy, which should bring the worship to a proper mean between the pomp of superstition, and naked simplicity. It was resolved to change nothing merely in opposition to received practices, but rather (in imitation of what Christ did in the institution of the two sacraments of the gospel, that consisted of rites used among the Jews, but sanctified by him to higher purposes) to comply with what had been formerly in use, as much as was possible, thereby to gain the people.

All the consecrations of water, salt, &c. in the church of Rome, being relics of heathenism, were laid aside. The absolutions on account of the merits of the blessed Virgin and the saints, the sprinklings of water, fastings, and pilgrimages, with many other things; and the absolution given to dead bodies, were looked upon as gross impostures, tending to make the world think, that the priests had the keys of heaven in their hands, and could carry people thither on easier terms than the gospel prescribes. This induced the people to purchase their favor, especially when they were dying; so that, as their fears were then heightened, there was no other way left them, in the conclusion of an ill life, to die with any hopes of eternal happiness, but as they bargained with their priests; all this was now rejected.

It was resolved to have the whole worship in the vulgar tongue; as enabling all persons to join in "praising God with understanding." As white had been the color of the priests' vestments, under the Mosaical law, had early been brought into the Christian churches, and was a proper expression of innocence, and it being fit that the worship of God should be performed in a decent habit, it was continued.

The morning and evening prayers were put almost in the same form as that in which they now stand, only there was neither confession nor absolution. In the office for the communion, there was a commemoration of thanksgiving for the blessed Virgin and all departed saints, and they were commended to God's mercy and peace. In the consecration, the use of crossing the elements was retained; but there was no elevation, which was at first used as an historical rite, to show Christ's being lifted up on the cross; but it was afterwards done, to excite the people to adore it. No stamp was to be on the bread, and it was to be thicker than ordinary. It was to be put in the people's mouths by the priests, though it had been anciently put in their hands; but after the corporeal presence was acknow-

ledged, the people were not suffered to touch it, and the priest's thumbs and fingers were peculiarly anointed, to qualify them for that contact. In baptism the child's head and breast were to be crossed, and adjuration was to be made of the devil to depart from him: children were to be thrice dipped, or in case of weakness, water was to be sprinkled on their faces, and then they were to be anointed. The sick might also be anointed if they desired it. At funerals, the departed soul was recommended to God's mercy.

The sacraments were formerly believed of such virtue, that they conferred grace by the very receiving them. Acting on this belief, the early Christians used to send portions of the eucharist to the sick, but without any pomp: which was a corruption of later times. But instead of the procession with the host, it was now appointed that the sacraments should be ministered to the sick, being consecrated by their bedsides; and, in case of weakness, children were allowed to be baptized in houses; though it was more suitable to the design of baptism, which was the admission of a new member to the church, to do it before the whole congregation.

The liturgy thus compiled was published, with a preface concerning ceremonies.

When the book came before the public, several things were censured; as particularly the frequent use of the cross, and anointing. The former was at first used as a badge of a crucified Savior, but was much corrupted by the priests in after ages, so that it was at length believed to have a virtue for driving away evil spirits, and preserving one from dangers; and acquired a kind of sacramental character, entirely unfounded in scripture or reason; but the using it as a ceremony, expressing the believing in a crucified Savior, could imply no superstition.

The Protestant religion now appeared almost ruined in Germany, and this made the reformers turn their eyes to England. Calvin wrote to the protector, and pressed him to go on to a more complete reformation, and that prayers for the dead, the chrism, and extreme unction, might be laid aside. He desired him to trust in God, and go on, and wished there were more preaching, and in a more lively way than he heard was then in England: but above all things, he prayed him to suppress that impiety and profanity that, as he heard, abounded in the nation.

In February, 1549, an act passed, allowing the clergy to marry. It was declared, "that it were better for priests to live unmarried, free of all worldly cares; yet, since the laws compelling it had occasioned great debauchery, they were all re-

pealed." The pretence of chastity in the Romish priests had possessed the world with a high opinion of them, and had been a great reflection on the reformers, if the world had not clearly seen through it, and been made very sensible of the ill effects of it, by the defilement it brought into their own families. Nor was there any point in which the reformers had searched the scriptures more, to remove the prejudice that lay against them. In the Old Testament all the priests were not only married, but the office descended by inheritance. In the New Testament, marriage was declared honorable in all: among the qualifications of bishops and deacons, their being the husbands of one wife are reckoned up. Many of the apostles were married, and carried their wives about with them, as also Aquila did Priscilla.

Another act was passed, confirming the liturgy, which was now finished; eight bishops and three temporal lords only protesting against it. There was a long preamble, setting forth the inconvenience of the former offices, and the pains that had been taken to reform them; and that divers bishops and divines had, by the aid of the Holy Ghost, with a uniform agreement concluded on the new book: therefore they enacted that by Whitsunday next, all divine offices should be performed according to it; and if any persons used other offices, for the first offence they should be imprisoned six months, lose their benefices for the second, and be imprisoned during life for the third.

Another act was also passed respecting fasting, declaring, "That though all days and meats were in themselves alike, yet fasting being a great help to virtue, and to the subduing the body to the mind, it was enacted, that Lent, and all Fridays and Saturdays, and ember-days, should be fish days, under several penalties, excepting the weak, or those that had the king's license." Christ had told his disciples, that when he was taken from them, they should fast: so in the primitive church they fasted before Easter; but the same number of days was not observed in all places; afterwards, other rules and days were established: but St. Austin complained, that many in his time placed all their religion in observing them. Fast days are turned to a mockery in the church of Rome, in which they dine on fish exquisitely dressed, and drink wine.

Both the laity and clergy gave the king subsidies, upon which the parliament was prorogued The first thing attended to was the enforcing the act of uniformity. Some complaints were made of the priests' manner of officiating; who did it with such a tone of voice that the people could not understand what was

said, any more than when the prayers were said in Latin Prayers were, therefore, ordered to be said in parish churches in a plain voice, but in cathedrals the old way was still kept up, as agreeing better with the music used in them; though this seemed not very decent in the confession of sins, nor in the litany, where a simple voice, gravely uttered, agreed better with those devotions than cadences and musical notes. Others continued to use all the gesticulations, crossings, and kneelings, to which they had formerly been accustomed. The people also continued the use of their beads, which had been brought in by Peter the Hermit, in the eleventh century, by which the repeating the angel's salutation to the Virgin was made a great part of their devotion, and was ten times said for one *Paternoster*. Instructions were given to the visiters to put all these down, and to inquire if any priest continued their trentals or masses for departed souls. Orders were also given, that there should be no private masses at altars in the corners of churches; also that there should be but one communion in a day, unless in great churches, and at high festivals, in which they were allowed to have two, one in the morning, and another at noon.

The visiters made their report, that they found the book of common prayer received universally over the kingdom, except that the lady Mary continued to have mass said according to the abrogated forms. Upon this, the council wrote to her to conform to the laws: "for, the nearer she was to the king in blood, she was so much the more obliged to give example to the rest of the subjects." She refused to comply with their desires, and sent to the emperor for his protection; upon which he pressed the English ambassadors, who promised, that she should be dispensed with, at least for the present. The emperor pretended afterwards that they had made him an absolute promise that she should never more be troubled about it, but they said it was only a temporary one. She refused to acknowledge the laws made when the king was under age, and carried herself very haughtily;* for she well knew that the protector was then fearful of a war with France, which made the emperor's alliance

* She obstinately refused to hear any of the bishops speak before her in favor of the reformation. Upon this the council returned an answer to her, "that her objections were more the result of will than of reason; and therefore her grace must be admonished neither to trust her own opinion without ground, nor to mislike all others having ground. If hers be good, it is no hurt if she hear the worse. If it be ill, she shall do well to hear the better. She shall not alter by hearing, but by hearing the better."

more necessary to England: yet the council sent for the officers of her household, and required them to let her know, that the king's authority was the same while he was a child, as if he were at full age; and that it was now lodged in them, and though, as single persons, they were all inferior to her, yet, as they were the king's council, she was bound to obey them, especially when they executed the law; which all subjects, of what rank soever, were bound to obey. At present, however, they durst go no further, for fear of the emperor's displeasure.

The reformation of the greatest errors in divine worship being thus established, Cranmer proceeded next to establish a form of doctrine. The chief point hitherto untouched, was the presence of Christ in the sacrament, which the priests magnified as the greatest mystery of the Christian religion, and the chief privilege of Christians; with which the simple and credulous vulgar were much affected. The Lutherans received that which had been for some ages the doctrine of the Greek church, that in the secraments there were both bread and wine, and also the substance of the body and blood of Christ. The Helvetians looked on it only as a commemoration of the death of Christ. The princes of Germany were at great pains to have these reconciled, in which Bucer had labored with great industry. Some took a middle way, and asserted a real presence; but it was not easy to understand what was meant by that expression, unless it was a real application of Christ's death; so that the meaning of *really* was *effectually*. But though Bucer followed this method, Peter Martyr, in his lectures, declared plainly for the Helvetians. Dr. Smith, and some others, intended publicly to oppose him; and challenged him to a dispute about it, which he readily accepted, on these conditions, that the king's council should first approve of it, and that it should be managed in scripture terms: for the strength of those doctrines lay in a nimble managing of those barbarous and unintelligible terms of the schools, which, though they sounded high, yet really had no meaning: so that all the Protestants resolved to dispute in scripture terms, which was certainly more proper in matters of divinity than the metaphysical language of schoolmen.

The council having appointed Dr. Cox, and some others, to preside in the dispute, Dr. Smith went out of the way, and a little after fled out of England: but before he went he wrote a very mean submission to Cranmer. Other doctors disputed with Peter Martyr concerning transubstantiation, but that had the common fate of all public disputes, for both sides contended that they had the better. At the same time there were also

disputes at Cambridge, which were moderated by Ridley, who had been sent down by the council. He had fallen on Bertram's book of the Sacrament, and wondered much to find so celebrated a writer, in the ninth century, engage so plainly against the corporeal presence. This disposed him to think that at that time it was not the received belief of the church: he communicated this to Cranmer, and they together made great collections out of the fathers on this head, and both of them wrote concerning it.

There were some Anabaptists at this time in England, who came from Germany. Of these there were two sorts; the first only objected to the baptizing of children, and to the manner of it, by sprinkling instead of dipping. The other held many opinions, anciently condemned as heresies; they had raised a war in Germany, and had set up a new king at Munster; but all these were called Anabaptists, from their opposition to infant baptism, though it was one of the mildest opinions they held. When they came to England, a commission was granted to some bishops, and others, to search them out, and to proceed against them. Several of these persons, on being taken up and brought before them, abjured their errors, some of which were, "That there was not a trinity of persons; that Christ was not God, and took not flesh of the Virgin; and that a regenerate man could not sin."

Joan Bocher, called Joan of Kent, one of their proselytes, persisted in her error, and denied that Christ took flesh of the substance of his mother; she was intolerably vain of her notions, and rejected with scorn all the instruction offered her: she was, therefore, condemned as an obstinate heretic, and delivered to the secular power. But it was with the most extreme reluctance that the king signed the warrant for her execution: he thought it was an instance of the same spirit of cruelty for which the reformers condemned the papists; and notwithstanding all the arguments that were used with him, he was rather silenced than satisfied, and signed the warrant with tears in his eyes, saying to Cranmer, that since he resigned up himself to his judgment, if he sinned in it, it should lie at his door. This struck the archbishop, and both he and Ridley took great pains with her, and tried what reason, joined with gentleness, could do. But she growing still more and more insolent, at last was burnt, and ended her life very indecently, breaking out often in jeers and reproaches.

Some time after this, George Van Parre, a Dutchman, was also condemned and burnt for denying the divinity of Christ,

and saying, that the Father only was God. He had led a very exemplary life, both for fasting, devotion, and a good conversation, and suffered with extraordinary composure of mind Against the other sort of Anabaptists no severities were used; but several books were written to justify infant baptism; and the practice of the church, so clearly begun, and so universally spread, was thought a good plea, especially being grounded on such arguments in scripture as demonstrated at least its lawfulness.

By this time the greater number of the bishops were sincere friends to the reformation: it was, therefore, resolved to proceed to a settlement of the doctrine of the church. Many persons thought that should have been done in the first place; but Cranmer judged it better to proceed slowly in that matter: he thought the corruptions in the worship were to be first abolished; "since, while they remained, the addresses to God were so defiled that all people were involved in unlawful compliances." He thought speculative opinions might be reformed last, since errors in them were not of such ill consequence; and he judged it necessary to explain these in many treatises and disputes, before alterations were made, in order that every one might be acquainted with what was intended to be done. Accordingly the bishops and clergy framed a body of articles, which contained the doctrine of the church of England: they divided them into forty-two, and afterwards, some few alterations being made in the beginning of queen Elizabeth's reign, they were reduced to their present number, thirty-nine.

When this was settled, they commenced the review of the common prayer book. In the daily service they added the confession and absolution, "that so the worship of God might begin with a grave and humble confession; after which a solemn declaration of the mercy of God, according to the terms of the gospel," was to be pronounced by the priest. This was thought much better than the giving absolution in such formal words as "I absolve thee;" which raised, in superficial worshipers, an opinion that the priest had authority to pardon sin, and made them think of nothing so much as how to purchase it at his hands. In the communion service they ordered a recital of the commandments, with a short devotion between every one of them. The chrism, the use of the cross in consecrating the eucharist, prayers for the dead, and some expressions that favored transubstantiation, were rejected, and the book was put in the same order and method as that in which it continues to this day, with the exception of some inconsiderable variations. A

rubric was added to the office of the communion, explaining the reason of kneeling in it, that it was only as an expression of reverence and gratitude, upon the receiving so particular a mark of the favor of God: but that no adoration was intended by it, and that they did not think Christ was corporeally present in it. In queen Elizabeth's time this was omitted, that such as conformed in other respects, but still retained the belief of the corporeal presence, might not be offended at such a declaration: it was again inserted on the restoration of Charles II., for removing the scruples of those who excepted to that posture.

At this time six of the most eminent preachers were appointed to reside at court by turns, two at a time, and the other four were sent as itinerant preachers into all the counties of England, for supplying the defects of the clergy, who were generally very weak and faulty.

The mass, which was still continued in lady Mary's chapel, was now again complained of. The court was less afraid of the emperor's displeasure than formerly, and therefore would no longer bear with so public a breach of the law: and the promise they had made being but temporary, they thought they were not bound by it. But the emperor asserted that he had an absolute promise for that privilege being continued to her; and this encouraged her so much, that when the council wrote to her, she answered, "she would follow the Catholic church, and adhere to her father's religion." A letter was then written in the king's name, requiring her "to obey the law, and not to pretend that the king was under age, since the late rebels had justified themselves by that." The way of worship then established was also vindicated, as most consonant to the word of God. But she refused to engage in any disputes, and said she would continue in her former courses.

When parliament assembled, the first act they passed was the established common prayer book, as it was then amended. Another law was passed, by which it was enacted that "No days were to be esteemed holy in their own nature, but by reason of those holy duties which ought to be done in them, for which they were dedicated to the service of God. Days were esteemed to be dedicated only to the honor of God, even those in which the saints were commemorated; Sundays, and the other holy days, were to be religiously observed, and the bishops were to proceed to censures against offenders. The eves before them were to be fasts, and abstinence from flesh was ordered both in Lent, and on every Friday and Saturday." An act likewise passed for the marriage of the clergy, in which it was

stated, "That whereas the former act about it was thought only a permission of it, as some other unlawful things were connived at; upon which the wives and children of the clergy were reproachfully used, and the word of God was not heard with due reverence; therefore their marriages were declared good and valid." The bishopric of Westminster was reunited to London, only the collegiate church was still continued.

The convocation now confirmed the articles of religion which had been prepared the former year, and thus was the reformation of worship and doctrine brought to such a degree of perfection, that since that time there has been very little alteration made. Another branch of it was still unfinished, but was now under consultation, touching the government of the church and the ecclesiastical courts. This matter had been attempted several times during the last and present reigns; but the changes in the government had caused it to be laid aside. It was now revived, and eight eminent bishops, and others, were appointed to draw up a plan, which was afterwards to be submitted to thirty-two commissioners. It was generally believed that Cranmer drew it entirely by himself, while the others only corrected what he designed. Haddon and Cheek translated it into Latin, which they did with great ability. The work was divided into fifty-one titles; and being laid before the commissioners, was by them to have been presented to the king for his confirmation; but he died before it was quite finished, nor was it ever afterwards resumed.

About this time the dilapidated state of the church revenues engaged the attention of the council, but so many persons of power and influence were interested to prevent a remedy being afforded, that the affair was dropped. In every see, as it became vacant, the best manors were laid hold of by such hungry courtiers as could procure the grant of them. They seemed to think, that the bishops' sees were so rich that they could never be made poor enough: but they were soon reduced to so low a condition that it was hardly possible for a bishop to subsist in them. If what had been thus taken from them had been converted to good uses, such as the maintenance of the poor and inferior clergy, it would have been some excuse for the violence; but the lands were laid hold of by laymen, who made no compensation for the spoils thus gained by them.

This year the reformation had gained more ground in Ireland than formerly. Henry VIII. had assumed to himself, by consent of the parliament of that kingdom, the title of king of it; the former kings of England having only been called lords of

Ireland; and though they were obeyed within the English pale, yet the natives of Ireland continued barbarous and uncivilized, were governed entirely by the heads of their names or tribes, and were obedient or rebellious, as they directed them.

The reformation was set on foot in the English pale, but made small progress among the Irish. At length Bale was sent over to labor among them. He was an eager writer, and a learned and zealous man. Goodacre was made primate of Armagh, and Bale was to be bishop of Ossory. Two Irishmen were also promoted with them; who undertook to advance the reformation there. The archbishop of Dublin intended to have ordained them by the old pontifical, and all, except Bale, were willing it should be so, but he prevailed that it should be done according to the new book of ordinations: he then went into his diocese, but found all there in dark popery, and before he could make any progress the king's death put an end to his designs.

The world had long been anxiously looking for the result of the council of Trent, trusting that it might lead to the establishment of order throughout the European countries, and it appeared no less to have been desired both by princes and bishops, in hopes that differences of religion would have been composed, and the corruptions of the court of Rome reformed, by it. This had made the pope very apprehensive of it: but such was the cunning of the legates, the number of Italian bishops, and the dissensions of the princes, that it had effects quite contrary to what all parties expected. The breach in religion was made past reconciling by the positive decisions of the council: the abuses of the court of Rome were confirmed by the provisoes made in favor of the privileges of the apostolic see: and all men were at length so cured of their longings for a general council, that none has been since that time desired. The history of that council was written with great exactness and judgment by father Paul of Venice, while it was yet fresh in all men's memories; and though it discovered the whole secret of the transactions there, yet no one ventured to contradict it for forty years: till Pallavicini at last undertook it, and, upon the credit of memorials, he, in many things, contradicts father Paul: but, in the principal events of the history, they both agree so far, that it is manifest things were not fairly conducted, and that all matters were managed by intrigues and secret practices.

Prince Maurice declared for the liberty of Germany, and took Augsburgh, and several other towns. The king of France also

entered the empire with a large army, and by surprise made himself master of Metz, Toul and Verdun.

Maurice demanded that the landgrave should be set at liberty, and that freedom of religious worship should be secured throughout the empire. The emperor being slow in making answer, the prince marched on to Inspruck, where he surprised a post, and was within two miles of Charles before he was aware of his approach; so that he was obliged to escape by torch light, and went to Italy. Thus the very army and prince that had been chiefly instrumental in the ruin of the empire, now asserted its freedom; and all the emperor's great designs were frustrated, he was forced to discharge his prisoners, to recall his proscriptions, and, after some treaty, to grant the edict of Passau, by which the free exercise of the Protestant religion was granted to the princes and towns: and thus that storm which had almost overwhelmed the princes of the Protestant religion, subsided, without any considerable effect, except the transference of the electoral dignity from John to Maurice.

The emperor's misfortunes increased; for, against all reason, he besieged Metz in December, but after he had lost almost the whole of his army in the siege, he was forced to raise it. Upon that he retired into Flanders in such discontent, that for some time he would not admit any to approach him. Here, it was believed, he first formed that design, which some years after he put in execution, of forsaking the world, and exchanging the pomp of a court for the retirement of a monastery. This strange and unlooked-for turn in his affairs gave a great demonstration of an overruling Providence that governs all human affairs, and of that particular care that God had of the reformation, in recovering it, when it seemed to be lost beyond all hope, in Germany.

In the year 1553, another visitation took place in England. The visiters were sent to examine what plate was in every church, with orders to leave only one or two chalices of silver, with linen for the communion-table and for surplices, and to bring in all other things of value to the treasurer of the king's household.

We now draw to the conclusion of the reign of this youthful king; who while he was a child in age was a man in wisdom.

He had contracted great colds by violent exercises, which, in January, settled into so obstinate a cough that all the skill of the physicians and the aid of medicine proved ineffectual. There was a suspicion over all Europe that he was poisoned; but no certain grounds appear for justifying it.

During his sickness Ridley preached before him, and among other things spoke much on works of charity, and the duty of men of high condition to be eminent in good works. The king was much touched with this; and after the sermon he sent for the bishop, and treated him with such respect, that he made him sit down and be covered: he then told him what impression his exhortation had made on him, and therefore he desired to be directed by him how to do his duty in that matter.

Ridley took a little time to consider of it, and after some consultation with the lord mayor and aldermen of London, he brought the king a scheme of several foundations; one for the sick and wounded, another for such as were wilfully idle, or were mad; and a third for orphans. Edward, acting on this suggestion, endowed St. Bartholomew's hospital for the first, Bridewell for the second, and Christ's hospital, near Newgate, for the third; and he enlarged the grant which he had made the year before for St. Thomas's hospital, in Southwark. The statutes and warrants relating to these were not finished till the 26th of June, though he gave orders to make all the haste that was possible: and when he set his hand to them, he blessed God for having prolonged his life till he had finished his designs concerning them. These houses have, by the good government and the great charities of the city of London, continued to be so useful, and grown to be so well endowed, that now they may be reckoned among the noblest of Europe.

On the 6th of July, the king felt the approach of death, and prepared himself for it in a most devout manner. He was often heard offering up prayers and ejaculations to God: particularly, a few moments before he died he prayed earnestly that the Lord would take him out of this wretched life, and committed his spirit to him; he interceded very fervently for his subjects, that God would preserve England from popery, and maintain his true religion among them. The last words he uttered were these, "I am faint; Lord, have mercy upon me, and take my spirit." Soon after that he breathed out his innocent soul in Sir Henry Sydney's arms.

ACCESSION OF QUEEN MARY, SUBVERSION OF RELIGION, AND PERSECUTIONS OF THE CHURCH OF ENGLAND DURING HER REIGN.

CHAPTER I.

We now call the attention of the British Protestants to a period of their church history, that cannot fail to awaken in their hearts that love for their ancestors, which, at present, we fear, lies dormant in too many. A long career of ease appears to have obliterated from their minds the troubles of their generous forefathers, who, for them, bled in every vein—for them, were consigned to the devouring flames in every part of their country; preparing and establishing for their descendants, by the sacrifice of themselves, political and religious liberty. And, while we behold, with gratitude and admiration, the effects of their noble self-devotion, let us thence learn to appreciate those blessings which, by the continued providence of God, we have so long enjoyed; and let us be confirmed more and more in our determination to resist every attempt, whether by open force or secret fraud, to deprive us and our descendants of the privileges so dearly purchased.

It has been asserted by the Roman Catholics, "That all those who suffered death, during the reign of queen Mary, had been adjudged guilty of high treason, in consequence of their rising in defence of lady Jane Grey's title to the crown." To disprove this, however, is no difficult matter, since every one conversant in English history must know, that those who are found guilty of high treason are to be hanged and quartered. But how can even a papist affirm, that ever a man in England was *burned* for high treason? We admit, that some few suffered death in the ordinary way of process at common law, for their adherence to lady Jane; but none of those were burned. Why, if traitors, were they taken before the bishops, who have no power to judge in criminal cases? Even allowing the bishops to have had power to judge, yet their own bloody statute did not empower them to execute. The proceedings against the martyrs are still extant, and they are carried on directly accord-

ing to the forms prescribed by their own statute. Not one of those who were burned in England was ever accused of high treason, much less were they tried at common law. And this should teach the reader to value a history of transactions in his own country, particularly as it relates to the sufferings of the blessed martyrs in defence of the religion he professes, in order that he may be able to remove the veil which falsehood has cast over the face of truth. Having said thus much, by way of introduction, we shall proceed with the Acts and Monuments of the British Martyrs.

By the death king Edward, the crown devolved, according to law, on his eldest sister Mary, who was within half a day's journey to the court, when she had notice given her by the earl of Arundel, of her brother's death, and of the patent for lady Jane's succession. Upon this she retired to Framlingham, in Suffolk, to be near the sea, that she might escape to Flanders, in case of necessity. Before she arrived there, she wrote, on the 9th of July, to the council, telling them, that "she understood that her brother was dead, by which she succeeded to the crown, but wondered that she heard not from them; she well understood what consultations they had engaged in, but she would pardon all such as would return to their duty, and proclaim her title to the crown."

It was now found that the king's death could be no longer kept a secret; accordingly some of the privy council went to lady Jane, and acknowledged her as their queen.* The news of the king's death afflicted her much, and her being raised to the throne rather increased than lessened her trouble. She was a person of extraordinary abilities, acquirements, and virtues. She was mistress both of the Greek and Latin tongues, and delighted much in study. As she was not tainted with the levities which usually accompany her age and station, so she seemed to have attained to the practice of the highest fortitude; for in those sudden turns of her condition, as she was not exalted with the prospect of a crown, so she was little cast down when her palace was made her prison. The only passion she showed was that of the noblest kind, in the concern she expressed for her father and husband, who fell with her, and seemingly on her account; though, in reality, Northumberland's ambition, and her father's weakness, ruined her.

* The lady Jane was daughter of the duke of Suffolk, and granddaughter to Mary, sister to Henry VIII., who, on the death of her first husband, the king of France, married Charles Brandon, afterwards created duke of Suffolk.

She rejected the crown when it was first offered her; she said, she knew that of right it belonged to the late king's sisters, and therefore could not, with a good conscience, assume it; but she was told, that both the judges and privy counsellors had declared that it fell to her according to law. This, joined with the importunities of her husband, her father, and father-in-law, made her submit. Upon this, twenty-one privy counsellors set their hands to a letter to Mary, telling her that queen Jane was now their sovereign, and that as the marriage between her father and mother had been declared null, so she could not succeed to the crown: they therefore required her to lay down her pretensions, and to submit to the settlement now made; and if she gave a ready obedience, promised her much favor. The day after this, they proclaimed Jane.

Northumberland's known enmity to the late duke of Somerset, and the suspicions of his being the author of Edward's untimely death, begot a great aversion in the people to him and his family, and disposed them to favor Mary; who, in the mean time, was very active in raising forces to support her claim. To attach the Protestants to her cause, she promised not to make any change in the reformed worship, as established under her brother; and on this assurance a large body of the men of Suffolk joined her standard.

Northumberland was now perplexed between his wish to assume the command of an army raised to oppose Mary, and his fear of leaving London to the government of the council, of whose fidelity he entertained great doubts. He was, however, at length obliged to adopt the latter course, and before his departure from the metropolis he adjured the members of the council, and all persons in authority, to be steadfast in their attachment to the cause of queen Jane, on whose success, he assured them, depended the continuance of the Protestant religion in England. They promised all he required, and he departed, encouraged by their protestations and apparent zeal.

Mary's party in the mean time continued daily to augment. Hastings went over to her with four thousand men out of Buckinghamshire, and she was proclaimed queen in many places. At length the privy council began to see their danger, and to think how to avoid it; and besides fears for their personal safety, other motives operated with many of the members. To make their escape from the Tower, where they were detained, ostensibly to give dignity to the court of queen Jane, but really as prisoners, they pretended it was necessary to give an audience to the foreign ambassadors, who would not meet them in the

Tower: and the earl of Pembroke's house was appointed for the audience.

When they met there they resolved to declare for queen Mary, and rid themselves of Northumberland's yoke, which they knew they must bear if he were victorious. They sent for the lord mayor and aldermen, and easily gained their concurrence; and Mary was proclaimed queen on the 19th of July. They then sent to the Tower, requiring the duke of Suffolk to quit the government of that place, and the lady Jane to lay down the title of queen. To this she submitted with much greatness of mind, and her father with abjectness.

The council next sent orders to Northumberland to dismiss his forces, and to obey the queen. When Northumberland heard this, he disbanded his forces, went to the market-place at Cambridge, where he then was, and proclaimed Mary as queen. The earl of Arundel was sent to apprehend him, and when Northumberland was brought before him, he, in the most servile manner, fell at his feet to beg his favor. He, with three of his sons and Sir Thomas Palmer, (his wicked tool in the destruction of the duke of Somerset,) were all sent to the Tower.

Every one now flocked to implore the queen's favor, and Ridley among the rest; but he was committed to the Tower, the queen being resolved to put Bonner again in the see of London. Some of the judges, and several noblemen, were also sent thither, among the rest the duke of Suffolk; who was, however, three days after, set at liberty. He was a weak man, could do little harm, and was consequently selected as the first person towards whom the queen should exert her clemency.

Mary came to London on the 3d of August, and on the way was met by her sister, lady Elizabeth, with a thousand horse, whom she had raised to assist the queen. On arriving at the Tower, she liberated the duke of Norfolk, the duchess of Somerset, and Gardiner; also the lord Courtney, son to the marquis of Exeter, who had been kept there ever since his father's attainder, and whom she now made earl of Devonshire.

Thus was seated on the throne of England the lady Mary, who, to a disagreeable person and weak mind, united bigotry, superstition, and cruelty. She seems to have inherited more of her mother's than her father's qualities. Henry was impatient, rough, and ungovernable; but Catharine, while she assumed the character of a saint, harbored inexorable rancor and hatred against the Protestants. It was the same with her daughter Mary, as appears from a letter in her own hand-

writing, now in the British Museum. In this letter, which is addressed to bishop Gardiner, she declares her fixed intention of burning every Protestant; and there is an insinuation, that as soon as circumstances would permit, she would restore back to the church the lands that had been taken from the convents. This was the greatest instance of her weakness that she could show; for, in the first place, the convents had been all demolished, except a few of their churches; and the rents were in the hands of the first nobility, who, rather than part with them, would have overturned the government both in church and state.

Mary was crowned at Westminster in the usual form; but dreadful were the consequences that followed. The narrowness of spirit which always distinguishes a weak mind from one that has been enlarged by education, pervaded all the actions of this princess. Unacquainted with the constitution of the country, and a slave to superstition, she thought to domineer over the rights of private judgment, and trample on the privileges of mankind.

The first exertion of her regal power was to wreak her vengeance upon all those who had supported the title of lady Jane Grey. The first of these was the duke of Northumberland, who was beheaded on Tower hill, and who, in consequence of his crimes, arising from ambition, died unpitied; nay, he was even taunted on the scaffold by the spectators, who knew in what manner he had acted to the good duke of Somerset.

The other executions that followed were numerous indeed, but as they were all upon the statute of high treason, they cannot, with any degree of propriety, be applied to Protestants, or, as they were then called, *heretics*. The parliament was pliant enough to comply with all the queen's requests, and an act passed to establish the popish religion. This was what the queen waited for, and power being now put into her hands, she was determined to exercise it in the most arbitrary manner. She was destitute of human compassion, and without the least reluctance could tyrannize over the consciences of men.

This leads us to the conclusion of the first year of her reign; and we consider it the more necessary to take notice of these transactions, although not, strictly speaking, *martyrdoms*, that our readers might be convinced of the great difference there is between dying for religion, and for high treason. It is history alone that can teach them such things, and it is reflection only that can make history useful. We frequently read without reflection, and study without consideration; but the following

portions of our history, in particular, will furnish ample materials for serious thought to our readers, and we entreat their attention to them.

CHAPTER II.

Martyrdoms in the Second Year of Queen Mary's Reign.

The queen having satiated her malice upon those persons who had adhered to lady Jane Grey, she had next recourse to those old auxiliaries of popery, fire, fagot, and the stake, in order to convert her heretical subjects to the *true* Catholic faith.

Mr. John Rogers, the aged minister of St. Sepulchre's church, Snow hill, London, was the protomartyr: he was the first sacrifice, strictly speaking, offered up in this reign of popery, and led the way for those sufferers whose blood has been the foundation, honor, and glory, of the church of England.

This Mr. Rogers had been some time chaplain to the English factory at Antwerp. There he became acquainted with Mr. Tindal, and assisted him in his translation of the New Testament. There were several other worthy Protestants there at that time, most of whom had been driven out of England, on account of the persecutions for the six articles in the latter end of the reign of Henry VIII. Mr. Rogers, knowing that marriage was lawful, and even enjoined in scripture, entered into that state with a virtuous woman, and soon after set out for Saxony, in consequence of an invitation to that effect.

When Edward ascended the throne of England, Mr. Rogers returned to his native country, and was promoted by bishop Ridley to a prebendary of St. Paul's. He was also appointed reader of the divinity lecture in that cathedral, and vicar of St. Sepulchre's.

In this situation he continued for some years: and as queen Mary was returning from the Tower, where she had been imbibing Gardiner's pernicious counsels, Mr. Rogers was preaching at St. Paul's Cross. He inveighed much against popery, expatiated on the many virtues of the late king Edward, and exhorted the people to abide in the Protestant religion. For this sermon he was summoned before the council; but he vindicated himself so well that he was dismissed.

This lenity shown by the council was rather displeasing to the queen; and Mr. Rogers's zeal against popery being equal

to his knowledge and integrity, he was considered as a person who would prevent the re-establishment of popery. For this reason it was that he was summoned a second time before the council; and although there were many papists among the members, yet such was the respect almost universally felt for Mr. Rogers, that he was again dismissed, but was commanded not to go out of his own house. This order he complied with, although he might have made his escape if he would. He knew he could have a living in Germany, and he had a wife and ten children: but all these things did not move him; he did not court death, but met it with fortitude when it came.

He remained confined in his own house several weeks, till Bonner, bishop of London, procured an order to have him committed to Newgate, where he was lodged among thieves and murderers.

He was afterwards brought a third time before the council, where Gardiner, bishop of Winchester, presided.

The questions asked him were of a very frivolous nature, but still they were such, that answers to them served to criminate the man. He freely acknowledged, that he had been fully convinced in his own mind, that the pope was Antichrist, and that his religion was contrary to the gospel.

He made a most elaborate defence, which, however, did not avail him in the minds of his persecutors. He showed them, that the statute upon which he was prosecuted, had never legally passed, and even if it had, it was in all respects contrary to the word of God: for whatever emoluments might have been bestowed upon the clergy from time to time, they had no right to persecute those who differed from them in sentiment.

After he had been examined several times before the council, which was a mere mockery of justice, he was turned over to Bonner, bishop of London, who caused him to go through a second mock examination; and, at last, declared him to be an obstinate heretic. A certificate of this was, in the ordinary course, sent into chancery, and a writ was issued for the burning of Mr. Rogers in Smithfield. This sentence did not in the least frighten our martyr, who, by faith in the blood of Christ, was ready to go through with his attachment to the truth, without paying any regard to the malice of his enemies.

On the 4th of February, 1555, Mr. Rogers was taken out of Newgate, to be led to the place of execution, when the sheriff asked him if he would recant his opinions? To this he answered, "That what he had preached, he would seal with his blood." "Then," said the sheriff, "thou art a heretic." To which

Martyrdom of the Rev. John Rogers, A. D. 1555.

Cruel Torture of Dr. Farrar, March, 30th, 1565.

Mr. Rogers answered, "That will be known when we meet at the judgment-seat of Christ."

As they were taking him to Smithfield, his wife and eleven children went to take their last farewell of a tender husband, and an indulgent parent. The sheriffs, however, would not permit them to speak to him; so unfeeling is bigotry, so merciless is superstition! When he was chained to the stake, he declared that God would in his own good time vindicate the truth of what he had taught, and appear in favor of the Protestant religion. Fire was then set to the pile, and he was consumed to ashes.

The next person who suffered in this reign, was the reverend Mr. Laurence Saunders, of whose former life we have collected the following particulars: his father had a considerable estate in Oxfordshire, but dying young, left a large family of children. Laurence was sent to Eton school as one of the king's scholars.

From Eton he was, according to the rules of the foundation, sent to King's college in Cambridge, where he studied three years, and made great progress in the different sorts of learning then taught in the schools. At the end of the three years he left the university, and returning to his mother, prevailed upon her to place him with a merchant.

He was accordingly articled to Sir William Chester, a rich merchant in London, who was afterwards sheriff of that city. He had not been long in this employment, when he became weary of a life of trade. He sunk into a deep melancholy, and afterwards went into a retired chamber, to mourn for his imprudence, and to beg of God that he would, in some manner or other, deliver him from a life so disgustful.

His master, who was a worthy man, took notice of this, and asked Saunders his reasons for being in that desponding condition? The young gentleman candidly told him: upon which he immediately gave him up his indentures, and sent him home to his relations.

This Saunders considered as a happy event, and that no time might be lost, he returned to his studies at Cambridge; and, what was very uncommon in that age, he learned the Greek and Hebrew languages. After this he devoted himself wholly to the study of the sacred scriptures, in order to qualify himself for preaching the gospel.

In study he was diligent, and practical in holiness of life; in doing good few equalled him, and he seemed to have nothing in view but the happiness of immortal souls.

In the beginning of king Edward's reign, when the true reli-

gion began to be countenanced, he entered into orders, and preached with great success. His first appointment was at Fotheringham, where he read a divinity lecture; but that college having been dissolved, he was appointed a preacher in Lichfield.

After being some months in Lichfield, he removed to the living of Church-Langton, in Leicestershire: there he resided with his people, and instructed many who before were ignorant of the true principles of the Christian religion.

His next removal was to Alhallows, in Bread-street, London; and when he had taken possession of it, he went down to the country, to part, in an affectionate manner, with his friends.

While he was in the country king Edward died, and Mary succeeding, published a proclamation, commanding all her subjects to attend mass. Many pious ministers refused to obey the royal proclamation, and none was more forward in doing so than Mr. Saunders. He continued to preach whenever he had an opportunity, and read the prayer-book, with the scriptures, to the people, till he was apprehended in the following manner:

Mr. Saunders was advised to leave the nation, as pious Dr. Jewel and many others did; but he would not, declaring to his friends, that he was willing to die for the name of the Lord Jesus.

The next Sunday he preached in his church, and made a most elaborate discourse against the errors of popery; he exhorted the people to remain steadfast in the truth; not to fear those who can only kill the body, but to fear Him who can throw both body and soul into hell. He was attended by a great concourse of people, which gave much offence to the clergy, particularly to bishop Bonner.

No notice, however, was taken of him in the forenoon, but in the afternoon, when he intended to have preached again, Bonner sent an officer to apprehend him.

Mr. Saunders was charged with treason and sedition, for having disobeyed the queen's proclamation; but Bonner had other objects in view than that of bringing this man to a trial at common law. Heresy was the main charge he wished to punish him on.

After much conversation on different points of religion, the bishop desired him to write his sentiments concerning transubstantiation. To this request Mr. Saunders replied, "My lord, I know you want to ensnare me; you seek for my blood, and you shall have it. Perhaps the reflection of taking my life without cause may bring you to a sense of guilt, and make you a better man."

The bishop, on this, sent Mr. Saunders, under the care of Sir John Mordant, to the house of the chancellor, who happened not to be at home; so that he was obliged to wait for him four hours in the servants' hall.

At length the chancellor arrived, and sending for Mr. Saunders into his chamber, asked him how he could be so bold as to disobey the queen's proclamation. Saunders acknowledged that "he had preached contrary to the proclamation, and that he thought it his duty to do so, even although it should cost him his life. He added, that what he did arose from the dictates of his heart, which commanded him to preach the gospel, in season and out of season; and that he must be accountable at the judgment-seat of Christ, if he neglected any part of his duty in teaching and comforting his people in their most holy faith, so as to meet them on the right hand of the judge."

The chancellor poured out much abuse on Mr. Saunders, telling him he was a hypocrite and a heretic, notwithstanding all his pretensions to a tender conscience. He accused him, further, of having called the queen a bastard, or rather worse, namely, that she had been born in a state of incest.

It was well known that Henry's marriage with Catharine had been declared inconsistent with the canons of the church; and, therefore, had Mr. Saunders called her by such names, he might, according to law, have sheltered himself under an act of parliament. But the truth is, he never traduced her character; but in speaking to Gardiner he made use of a most severe sarcasm, by telling him that "there need not to be much dispute concerning this matter with his lordship, who had actually signed the declaration concerning the illegitimacy of Mary's birth." This was bringing the argument home to him; but the severity of the satire augmented Gardiner's desire of revenge.

Saunders told the chancellor, "he had no objection to suffer for that God who had given him courage to declare his sentiments without fear, and would support him under all sorts of afflictions; and although he would never give intentional offence, yet he would not, by any means, injure his conscience, by giving up the truth as it was revealed in the word of God."

Gardiner, upon this, remanded Mr. Saunders to prison; but first told him he was out of his mind, and a disturbed madman, without the use of sense or reason.

Saunders continued in prison a year and three months, during which time he wrote several letters to those great and worthy persons, who afterwards suffered for the truth.

He was confined in the Marshalsea prison, and strict orders

were given to the keepers, not to suffer any person to converse with him. His wife, however, came to the prison with her young child in her arms, and the keeper had so much compassion, that he took the child and carried it to its father.

Mr. Saunders seeing the child, rejoiced greatly, saying, it was a peculiar happiness for him to have such a boy. And to the standers-by, who admired the beauty of the child, he said, "What man, fearing God, would not lose his life, sooner than have it said that the mother of this child was a harlot?"

He said these words, in order to point out the woful effects of popish celibacy; for the priests, being denied the privilege of marriage, seduced the wives and daughters of many of the laity, and filled the nation with bastards, who were left exposed to all sorts of hardships.

After all these afflictions and sufferings, Mr. Saunders was brought before the council, where the chancellor sat as president; and there he was asked a great number of questions concerning his opinions. These questions were proposed in so artful and ensnaring a manner, that the prisoner, by telling the truth, must criminate himself; and to have stood mute would have subjected him to the torture.

Under such circumstances, God gave him fortitude to assert the truth, by declaring his abhorrence of all the doctrines of popery.

The chancellor ordered him to be excommunicated, and committed him to the Compter. This was a great comfort to him, because he was visited by many of his people, whom he exhorted to constancy; and when they were denied admittance, he spoke to them through the grate.

On the 4th of February the sheriff of London delivered him to the bishop, who degraded him; and Mr. Saunders said, "Thank God, I am now out of your church."

The day following, he was given up to some of the queen's officers, who were appointed to convey him down to Coventry, there to be burned. The first night they lay at St. Alban's, where Mr. Saunders took an opportunity of rebuking a person who had ridiculed the Christian faith.

The same night he spent in the common prison, praying for and exhorting all those who went to hear him.

The next day, which was the 8th of February, he was led to the place of execution, in the Park without the gate of that city, going in an old gown and a shirt, barefooted, and often fell on the ground and prayed. When he approached the place of execution, the under-sheriff told him he was a heretic, and

that he had led the people away from the true religion; but yet, if he would recant, the queen would pardon him. To this Mr. Saunders answered, "That he had not filled the realm with heresy, for he had taught the people the pure truths of the gospel; and in all his sermons, while he exhorted the people firmly, desired his hearers to be obedient to the queen."

When brought to the stake he embraced it, and after being fastened to it, and the fagots lighted, he said, "Welcome the cross of Christ, welcome everlasting life;" soon after which he resigned his soul into the hands of him who gave it.

Well might the apostle say, that if we only in this life have hope, we are, of all men, the most miserable. This martyr was naturally of a timid disposition; and yet here we see with what constancy he died. This is a strong proof that there must be an almighty power, working through faith in the hearts of those who are punished for the truth.

CHAPTER III.

Sufferings and Martyrdom of Bishop Hooper.

We have seen, in our account of the pious Mr. Saunders, that a man by nature weak and timorous, could bear, with an undaunted boldness, all those torments which were prepared for him by his enemies, and by the enemies of Christ Jesus; and we have seen that gracious Being, for whose name's sake he suffered, supporting him under all his afflictions.

We shall now bring forth another martyr, whose name will ever be esteemed for his sincere attachment to the Protestant religion, and for the little regard he paid to ceremonies, about which there has been much unnecessary, and indeed angry contention.

The person to whom we allude was Dr. John Hooper, a man of eminence in his profession. He was educated in Oxford, but in what college does not appear, probably it was in Queen's college, because he was a north countryman, that seminary of learning being appropriated for those of the northern counties.

He made a great progress in his studies, and was remarkable for early piety. He studied the sacred scriptures with the most

unremitting assiduity, and was, for some time, an ornament to the university.

His spirit was fervent, and he hated every thing in religion that was not of an essential nature. When the six articles were published, Hooper did all he could to oppose them, as maintaining every thing in the popish system, except the supremacy. He preached frequently against them, which created him many enemies in Oxford; but Henry VIII. had such an opinion of him, that he would not suffer him to be molested. Soon after this he was obliged to leave the university, and assuming a lay character, became steward to Sir Thomas Arundel, who, at first, treated him with great kindness, till, having discovered his sentiments as to religion, he became his most implacable enemy.

Mr. Hooper having received intelligence that some mischief was intended against him, left the house of Sir Thomas Arundel, and borrowing a horse from a friend, whose life he had saved, rode off towards the sea-side, intending to go to France, sending back the horse by a servant. He resided some time at Paris, in as private a manner as possible. Returning again to England he was informed against, and obliged to leave his native country a second time.

He went over again to France, but not being safe there, he traveled into Germany; from thence he went to Basil, where he married a pious woman, and afterwards settled some time at Zurich, in Switzerland: there he applied closely to his studies, and made himself master of the Hebrew language.

At length, when the true religion was set up after the death of king Henry VIII., amongst other English exiles that returned was Mr. Hooper. In the most grateful manner he returned thanks to all his friends abroad, who had shown him so much compassion; particularly to the learned Bullinger, who was a great friend to all those who were persecuted for the gospel. When he took an affectionate leave of Bullinger, he told him that he would write to him as often as he could find an opportunity, but added, "probably I shall be burned to ashes, and then some friend will give you information."

When Dr. Hooper arrived in London, he was so much filled with zeal to promote the gospel, that he preached every day to crowded congregations. In his sermons he reproved sinners in general, but particularly directed his discourse against the peculiar vices of the times.

The abuses he complained of were owing to a variety of causes: the nobility had got the church-lands, and the clergy were not only seditious in their conduct, but ignorant even to a

proverb. This occasioned a scene of general immorality among all ranks and degrees of people, which furnished pious men with sufficient matter for reproof.

In his doctrine, Hooper was clear, plain, eloquent, and persuasive, and so much followed by all ranks of people, that the churches could not contain them.

After he had preached some time, with great success, in the city, he was sent for by Edward VI., who appointed him one of his chaplains, and soon after made him bishop of Gloucester, by letters-patent under the great seal; having at the same time the care of the bishopric of Worcester committed to him.

Bishop Hooper continued to discharge his duty as a faithful pastor, during the whole of king Edward's reign. But no sooner was Mary proclaimed, than a serjeant-at-arms was sent to arrest our bishop, in order to answer to two charges:

First, to Dr. Heath, who had been deprived of the diocese of Gloucester for his adherence to popery, but was now restored by the queen: secondly, to Dr. Bonner, bishop of London, for having given evidence to king Edward against that persecuting prelate.

Bishop Hooper was desired, by some of his friends, to make his escape, but his answer was, "I once fled for my life, but I am now determined, through the strength and grace of God, to witness the truth to the last."

Being brought before the queen and council, Gardiner, sitting as president, accused bishop Hooper of heresy, calling him by the most opprobrious names. This was in September, 1553, and although he satisfactorily answered the charges brought against him, he was committed to prison on the pretence of being indebted to the queen in several sums of money. On the 19th of March, 1554, when he was called again to appear before Gardiner, the chancellor, and several other bishops, would not suffer him to plead his cause, but deprived him of his bishopric.

Being asked whether he was a married man, he answered in the affirmative, and declared that he would not be unmarried, till death occasioned the separation; because he looked upon the marriage of the clergy as necessary and legal.

The more they attempted to browbeat him, the more resolute he became, and the more pertinent in his answers. He produced the decrees of the council of Nice, which first ascertained the canon of scripture, where it was ordained to be lawful, as well as expedient, for the clergy to marry. These arguments were to little purpose with men who had their instructions from the queen, and were previously determined to punish him; the

good bishop was therefore committed to the Tower, but afterwards removed to the Fleet.

After he had been eighteen months in prison, on the 22d of January, 1555, the warden of the Fleet was ordered to bring him before the chancellor Gardiner, who, with other bishops, were appointed to examine him a second time, at Gardiner's palace in Southwark.

When brought before these merciless persecutors, the chancellor made a long speech to him, desiring him to forsake the opinions he had embraced, and return to the bosom of the church; adding, that as the pope was the head of the church, so it was breaking through her unity to separate from her. He promised to procure him the pope's absolution if he would recant his opinions; but this was merely an ostentatious pretence to mercy; for Gardiner knew, that Hooper was too well grounded in his religious opinions to comply with his request.

To this Dr. Hooper answered, that as the pope's doctrine was contrary to the sacred scriptures, and as he could not be the head of the church, because there was no head of it but Christ, so he would live and die asserting the doctrines he had taught.

Gardiner replied, that the queen would never show any mercy to the enemies of the pope; whereupon Babington, the warden, was commanded to take him back to the Fleet. It was likewise ordered, that he should be shifted from his former chamber, which was done; and he was searched, to find, if possible, whether he had any books concealed about him, but none were found.

On the 25th of January he was again brought before the chancellor to be examined, and was again asked whether or not he would recant; but nothing could shake his constancy.

On Monday morning, February 4, the bishop of London went to the prison to degrade him, which thing was done in the usual form, by putting the different robes upon him worn by priests, and then taking them off. They did not put on him the bishop's robes, because they did not admit of the validity of his ordination. While they were stripping him of these Romish rags, he told them he was glad to part with them, because his mind had been always against them, and considered them as no better than heathenish relics; as in fact they were, for the same kind of robes were worn by the priests before the time of Constantine the Great.

A few hours after he was degraded, the keeper came to him, and told him he was to be sent down to Gloucester to suffer death. Upon this he lifted up his eyes and hands to heaven,

praising God that he was to die among his people, as it would be the means of confirming them in the truth of what he had taught them. He immediately sent to his servant for his boots and cloak, that he might be in readiness to attend the officers whenever they should come for him.

About four in the morning he was taken out of prison by the sheriff, and conducted to the sign of the Angel, near St. Dunstan's church, Fleet-street. There he was received by the queen's officers, who had the warrant for his execution; after which they permitted him to take some refreshment.

About break of day he cheerfully mounted on horseback without help, having a hood on his head under his hat, that he should not be known; and thus equipped, with a serene and cheerful countenance, proceeded on the road for Gloucester, attended by his keepers. The guards asked him what houses he was accustomed to use on the road; and when they were informed, in order to perplex him, they took him to others.

On the Thursday following they arrived at Cirencester, a town in his own diocese, and about eleven miles from Gloucester, where they dined at the house of a woman who had always hated the Protestants, and traduced bishop Hooper's character as much as possible. This woman, seeing his constancy, was so affected, that she lamented his case with tears, and begged his pardon for the manner in which she had spoken of him.

Dinner being over, they proceeded to Gloucester, where they arrived about five in the afternoon. A great crowd of people were assembled about a mile without the town; so that one of the guard, fearing a rescue, rode up to the mayor's house, to demand aid and assistance. This being granted, the people dispersed.

Hooper was that night lodged in the house of one Ingram, where he ate his supper with a good appetite, and slept very quietly, as the guard declared, for they continued in the chamber with him all the night. In the morning he got up, and having prayed most fervently, was visited by Sir Anthony Kingston, who was one of the persons appointed to see him executed. When Sir Anthony came into the chamber he found him at his prayers, and waiting till he had done, asked if he did not know him. To this bishop Hooper answered, that he did know him, and was glad to see him in good health. He added, that he was come there to end his life, and blessed God that it was to be in the midst of his own diocese. He said he loved life as well as it ought to be loved, but he was not to enjoy it at the expense of his future welfare. He was not to blaspheme his

Savior by denying his name, through which alone he looked for salvation; but trusted that he should be endowed with fortitude sufficient to bear all the torments his enemies could inflict upon him.

The time appointed for the execution of this pious bishop drawing nigh, he was delivered to the sheriffs of Gloucester, who, with the mayor and aldermen, repaired to his lodgings, and at the first meeting, having saluted him, took him by the hand. The resigned martyr thanked the mayor, with the rest of the officers, for taking a condemned man by the hand, and for all the friendship that had formerly subsisted between them, for he had long been acquainted with them. He begged of the sheriffs that they would make the fire as violent as possible, that his pains might be of the shorter duration; adding, that he might have had his life if he chose it, but could not, consistently with that duty he owed to God, and his own conscience. He said, he knew the bishop of Rome was Antichrist, and therefore he could not be obedient to him. He desired they would not deny his request, but let him suffer as soon as possible, without exercising any unnecessary cruelty, which was unbecoming the dignity of men of honor.

When bishop Hooper arose in the morning, he desired that no person whatever should disturb him in his devotions, till the officers came to lead him out to execution.

About eight o'clock, the lord Chandois, attended by several other noblemen and gentlemen, came to conduct him to the place of execution; and at nine, Dr. Hooper was ready. Being brought down from his chamber, when he saw the guards, he told the sheriffs he was no traitor, but one who was willing to die for the truth; and that if they would have permitted him, he would have willingly gone unguarded to the stake without troubling any officers. Afterwards, looking upon the multitude of people that were assembled, above seven thousand in number, he said, "Alas! why are so many people assembled? I dare not speak to them as formerly."

He was led forward between the two sheriffs, as a lamb to the slaughter, having on a gown which the man of the house, where he was confined, had lent him; and being much afflicted with an illness he had contracted in prison, he was obliged to walk with a staff in his hand. The sheriffs having commanded him not to speak one word, he was not seen to open his mouth, but beholding the people, who mourned bitterly, he sometimes lifted up his eyes towards heaven, and looked cheerfully upon such as he knew; and, indeed, his countenance was more cheerful than it had been for a long time before.

When he was brought to the stake, he embraced it, and looked smilingly at a place where he used formerly to preach. He then kneeled down to pray, and beckoned several times to one whom he knew well, to come near to hear him, that he might give a faithful account of what he said, after his death, as he was not permitted to speak aloud. When he had been some time at prayer, a pardon was brought, and offered to him, on condition that he would recant; but neither promises of pardon, nor threatenings of punishment, had any effect on him; so immovable was he in the faith, and so well established in the principles of the gospel.

Prayers being ended, he prepared himself for the stake, by taking off his landlord's gown, which he delivered to the sheriffs, requesting them to see it restored to the owner. He then took off the rest of his clothes, except his doublet and hose, in which he intended to be burned; but the sheriffs not permitting that, he patiently submitted. After this, a pound of gunpowder was placed between his legs, and the same quantity under each arm; three chains were then fixed round him, one to his neck, another to his middle, and a third to his legs; and with these he was fastened to the stake.

This being done, fire was put to the fagots; but they being green, he suffered inexpressible torment. Soon after this, a load of dry fagots was brought, but still the wind blew away the flames; so that he begged for more, that he might be put out of his misery.

At length the fire took effect, and the martyr triumphantly ascended into heaven, after such a fiery trial as almost exceeds any thing we meet with in the primitive ages. His last words were, "Lord Jesus, have mercy upon me; enable me to bear my sufferings for thy name's sake, and receive my spirit."

CHAPTER IV.

Sufferings and Martyrdom of Dr. Rowland Taylor.

Dr. Rowland Taylor was born in the town of Hadleigh, in Suffolk, which was one of the first places in England that received the gospel; and here he preached constantly during the reign of king Edward. Archbishop Cranmer, who was a good judge of merit, and loved to reward it in learned men, took him

into his family, and presented him to the living of Hadleigh. Here he proved himself a most excellent preacher, and a faithful pastor. He made himself acquainted with every individual in his parish; he taught them like the apostles and primitive Christians, who went from house to house. The love of Christ wrought so strongly on his mind, that every Sunday and holiday, he preached in the most fervent manner to his people.

In this excellent manner, Dr. Taylor continued to discharge his duty at Hadleigh, as long as king Edward lived; but no sooner was that pious monarch dead, than affairs took a different turn.

And here we may observe, that if a man be ever so pious; if he be ever so faithful in the discharge of his duty, yet he will meet with many enemies: this was the case with Dr. Taylor. In his parish, notwithstanding all his endeavors to suppress popery, yet some papists remained; and their hatred of his doctrine was extended to the preacher, and rendered them blind to his excellencies.

Two of these persons, named Clarke and Foster, hired a Romish priest to come to Hadleigh to say mass. For this purpose, they ordered an altar to be built with all convenient speed, and appointed that mass should be said on Palm Sunday. But the reformers met together in the evening, and pulled down the altar; it was, however, built up again, and a watch was appointed, lest it should be demolished a second time.

The day following, Clarke and Foster came, bringing along with them their popish priest, who was to perform the service of mass. The priest was dressed in his robes for the occasion, and had a guard with him, lest he should be interrupted by the populace.

When Dr. Taylor heard the bells ring, he went into the church to know the reason, but found the doors of the chancel barred against him. However, getting within the chancel, he saw the popish priest at the altar, attended by a great number of people, with their swords drawn. The doctor accused the priest of idolatry, but the priest retorted upon him, and called him traitor, for disobeying the queen's proclamation. Dr. Taylor said he was no traitor, but a minister of the gospel, commanded to teach the people; and then ordered the popish priest to retire, as one who came in there to poison the flock of Christ with his most abominable doctrines. Foster, who was principally concerned in this affair, called Dr. Taylor a traitor, and violently dragged him out of the church; while his wife, on her knees, begged that God would vindicate his innocence, and avenge the injuries so wrongfully inflicted on him.

Foster and Clarke next exhibited a charge of heresy against Dr. Taylor, to the chancellor Gardiner, who sent a messenger, commanding Dr. Taylor to appear before him, in order to answer to the charge.

When Dr. Taylor's friends heard of this, they were much grieved, and fearing what would be the result, as justice was not to be expected from the furious bigots then in power, advised him to go abroad to save his life. But this he would by no means comply with; saying that it was more honorable to suffer for the cause of God, than to flee from the wrath of wicked men. "God," said he, "will either protect me from sufferings, or he will enable me to bear them." He added, "That he knew his dying for the truth would be of more service to the cause of Christ, than his flying away from the malice of his persecutors."

When Dr. Taylor was brought before the chancellor Gardiner, that prelate reviled him in the most shocking manner, calling him a traitor and a heretic.

Dr. Taylor answered the chancellor with a becoming firmness: he told him, that he was the persecutor of God's people, and that he, himself, had adhered to our Savior and his word: he put bishop Gardiner in mind of the oath he had taken in the beginning of king Edward's reign, to maintain the Protestant religion, and oppose the papal supremacy; but Gardiner answered that the oath had been extorted, so that he was not obliged to abide by it.

It is certain, that every oath extorted by the threatening of punishment, can have no moral force; and the man who has been weak enough to swear, may recede from the obligatory part as soon as he has an opportunity. But this was not the case with Gardiner: had he refused the oath, all the punishment inflicted upon him would have been the loss of his bishopric. And surely he who pays the least regard to the sacred Name invoked to witness his sincerity, will not choose to enjoy a temporal subsistence at the expense of a guilty conscience.

Dr. Taylor, after being interrogated by the chancellor for a considerable time, was at length committed to prison; for bigotry knows no feeling; persecution no resting-place.

While he was in prison, he spent the greatest part of his time in prayer, in reading the sacred scriptures, and in exhorting the poor prisoners, confined with him, to a sense of their duty. This was the more necessary, as the people at that time were extremely ignorant; light indeed was beginning to break in upon them, but they knew not how to walk. The prison in which Dr. Taylor was confined, was that commonly called the King's

Bench, and there he met with that holy and pious man Mr. Bradford, whose affinity in religious sentiments contributed to mitigate his sufferings. If two virtuous or pious persons are of the same opinion, and under the same circumstances, they generally sympathize with each other. This was the case with Dr. Taylor and Mr. Bradford; for no sooner did they meet each other in prison, than they blessed God who had brought them together, to suffer for the truth of the gospel.

After Dr. Taylor had lain a considerable time in prison, he was cited to appear at Bow church, in Cheapside, to answer to the dean of the arches concerning his marriage.

When he was brought before this officer, he defended marriage in such a masterly manner, that the dean would not venture to pronounce a divorce, but only deprived him of his benefice. He was then remanded to prison, and kept there above a year and a half; when he and several others were brought to be again examined before the chancellor.

Gardiner asked him whether he adhered to the form of religion, as established by king Edward VI.? Whether he approved of the English book of common prayer? Whether he was married? and many other questions. To all these Dr. Taylor gave clear and satisfactory answers, justifying his conduct; but these were not sufficient, seeing his death was resolved on.

The next time he was brought before the chancellor, was in company with Mr. Saunders, whose martyrdom we have already described, and Mr. Bradford. Dr. Taylor was charged with heresy by the chancellor, and the other bishops who were present. He acknowledged that he abhorred all the popish doctrines of the church of Rome; that the pope was Antichrist; that to deny the clergy the privilege of marriage was the doctrine of devils; that there were but two sacraments in the New Testament; that the mass was idolatry, the body of Christ being in heaven; and last of all, that he would abide by these sentiments to the last, being convinced that they were consistent with the doctrines laid down by Christ and his apostles.

One may easily imagine what would be the consequences of such a free and open declaration. The papists could not bear to hear their favorite notions thus called in question, and even condemned as idolatry.

The chancellor therefore pronounced sentence on him, and he was taken to a prison in Southwark, called the Clink, where he remained till night, and then was sent to the Compter in the Poultry. Here he remained seven days; when on the 4th of February, 1555, Bonner. bishop of London, with others, came

to the said Compter to degrade him, bringing with them the popish habits.*

The last part of the ceremony of degradation is for the bishop to strike the person degraded on the breast; but Bonner's chaplain advised him not to strike Dr. Taylor, for he would surely strike again. "Yes, that I will, by St. Peter," said the doctor, "for the cause is Christ's, and I should not be a good soldier if I did not fight my master's battles."

The bishop therefore contented himself with pronouncing a curse upon Dr. Taylor; to which the doctor answered, "You may curse as long as you please, but I am confident God will support me: I have the witness of a good conscience, that I am standing in defence of the truth; whereas you dare not say that you are doing so: but I will pray for you."

The night after he was degraded, his wife, with his son Thomas, came to see him; and such was the good-nature of the keeper, that he permitted them to go into his apartment, and sup with him. Thus Dr. Taylor found a great difference between the keeper of the bishop's prison, and the keeper of the Compter. The bishop's keepers were ever cruel, blasphemous, and tyrannical, like their master; but the keepers of the royal prisons, for the most part, showed as much favor as could be granted, to those whom they had in custody. John Hull, the servant, came with the wife and son of Dr. Taylor: and at their first coming in, they all kneeled down and prayed.

To his wife, he said, "My dear wife, continue steadfast in the faith, fear, and love of God. Keep yourself undefiled by popish idolatries and superstition. I have been unto you a faithful yokefellow; and so have you been unto me: for the which I pray God to reward you, and doubt not, my dear, but God will reward you. Now the time is come that I shall be taken from you, and you discharged of the wedlock bond towards me; therefore I will give you my counsel, what I think most expedient for you. You are yet a child-bearing woman, and, therefore, it will be most convenient for you to marry; for, doubtless, you will not of yourself be able to support our dear children, nor be out of trouble, till you be married. Therefore, as soon as Provi-

* Superstition had risen to such a pitch in the reign of Henry I. that the clergy were exempted from corporeal punishments; but his grandson Henry II. in the constitutions of Clarendon ordained, that they should suffer the same punishments as the laity; and therefore the clergy, that it might not be said that a priest suffered death, always degraded him before execution; thus by a pitiful quibble maintaining the shadow of exemption, when they had lost the substance.

dence shall point out some pious, honest man, who you think will support the poor children, be sure to marry him, and live in the fear of God; but by all means avoid idolatry and superstition."

Having said these words, he fell down and prayed for his family; and then he gave his wife an English prayer book, as set forth by king Edward VI.; and to his son Thomas he gave a Latin book, containing a collection of sentiments from the writings of the primitive fathers, relating to the courage and constancy of the ancient martyrs.

The reader who attends to the conduct of this dying martyr, will find that there is something in true religion far superior to deception. In the primitive times it was common for the martyrs, previous to their sufferings, to converse with their friends, and also to write epistles to the churches at a distance. Some of those epistles are still extant, and we know that they were frequently read in the churches afterwards: but no eloquence can exceed that of Dr. Taylor, in taking leave of his wife and son. How sweetly do his expressions flow from the heart! What a manly dignity under his sufferings does he display! What resignation to the will of God, and what a firm reliance on divine Providence! Here, indeed, grace triumphed over human nature, and the soul showed its native splendor, although confined within a mortal body.

The next morning, the fifth of February, so early as two o'clock, the sheriff of London, attended by his officers, came to the Compter, and took Dr. Taylor to the Woolpack, near Aldgate. His wife, having some suspicion that he was to be taken out that morning, waited all night in the church of St. Botolph, near Aldgate, having with her a poor orphan girl, whom the doctor had brought up from infancy, and one of her own children. When the sheriff and his company came opposite the church, the orphan girl cried out, "O, my dear father; mother, mother, here is my father led out." Then Mrs. Taylor cried out, "Rowland! Rowland! where art thou?" for the morning was extremely dark. To this Dr. Taylor answered, "Here I am, but I am confined." The sheriff's officers wanted to hurry him away; but the sheriff, who had more humanity, ordered them to let him speak with his wife.

She then came to him, when, taking his wife and daughter, with the orphan girl, by the hands, he kneeled down, and prayed with them; which when the sheriff, and the other persons present, saw, they shed tears. Prayers being over, he rose up, and taking his wife by the hand, bid her have good comfort, for

he had a clear conscience. "God," said he, "will provide a father for my children, but let them be steadfast in the faith." To which his wife answered, "God be with you, my dear Rowland, and I will, with his grace, meet you at Hadleigh."

When the procession arrived at Aldham Common, where Dr. Taylor was to be burnt, he lifted up his eyes to heaven, and thanked God that the last struggle was come, and he hoped he should be enabled to go through with it.

He tore the hood from his face, that he might be seen by the numerous spectators, many of whom had formerly been his parishioners. He then began to speak to the people who were praying for him; but the officers thrust sticks into his mouth, and threatened to cut his tongue out, unless he would promise to keep silence at the place of execution.

When he had prayed he kissed the stake, and got into a barrel partly filled with pitch, which was placed for that purpose. Fire being set to the pitch, Dr. Taylor continued praying in the most devout manner, till one of the officers, more humane than the rest, knocked out his brains with a halberd; which put an end to his misery.

CHAPTER V.

Martyrdoms of numerous Persons in various parts of England.

The first person we have to mention on the bloody list contained in this chapter was named Thomas Tomkins, a weaver, who lived, with great reputation, in the parish of St. Leonard, Shoreditch. Being accused of heresy, he was summoned before that merciless persecutor bishop Bonner, who confined him, with many others, in the dungeons of his palace at Fulham.

During his imprisonment, he was treated by the bishop in a manner not only unbecoming a prelate, but a man: he several times beat him with peculiar cruelty, and tore the greatest part of his beard from his face, for no other reason but his refusing his assent to the doctrine of transubstantiation.

Another instance of this cruel bishop's inhumanity to Mr. Tomkins, was exhibited before several gentlemen who came to visit him. The bishop, finding him inflexible, took hold of him by the wrist, and held his hand over the flame of a wax candle, in order, if possible, to make him deviate from those uncorrupted

truths of the gospel he had so strongly preserved. This punishment Mr. Tomkins submitted to with great fortitude, till the veins burst, and water issuing from the hand, flew into the face of a bystander, who was so affected, that he requested the bishop to forbear, saying, he had sufficiently punished the prisoner.

A few days after this, Mr. Tomkins was brought before the bishop, at his consistory court at St. Paul's, to whom he delivered the following articles of confession in writing, sealed up, and signed with his own hand:

"I, Thomas Tomkins, of the parish of St. Leonard, Shoreditch, in the diocese of London, having confessed, and declared openly, heretofore, to Edmund Bonner, bishop of London, mine ordinary, that my belief hath been many years past, and is at this present, that the body of our Savior Jesus Christ is not truly, and in very deed, in the sacrament of the altar, but only in heaven; and so in heaven, that it cannot now indeed be really an truly in the sacrament of the altar:

"And moreover, having likewise confessed and declared to my said ordinary openly many times, that although the church, called the Catholic church, hath allowed, and doth allow the mass and sacrifice made and done therein, as a wholesome, profitable, and godly thing; yet my belief hath been many years past, and is at this present, that the said mass is full of superstition, plain idolatry, and unprofitable for the soul; and so I have called it many times, and take it at this present:

"Having also confessed and declared to my said ordinary, that the sacrament of baptism ought to be only in the vulgar tongue, and not otherwise ministered; and also without such ceremonies as are generally used in the Latin church, and otherwise not to be allowed:

"Finally, being many and oftentimes called before my said ordinary, and talking withal, touching all my said confessions and declarations, both by my said ordinary, and divers other learned men, as well his chaplains as others, and counselled by them all to embrace the church, and to recant mine error in the premises, which they told me was plain heresy, and manifest error; do testify and declare hereby, that I do and will continually stand to my said confession, declaration, and belief, in all the premises, and every part thereof; and in nowise recant, or go from any part of the same. In witness whereof, I have subscribed and passed the writing, this 26th of September, 1554."

Bishop Bonner, and the rest of the tribunal, strongly pressed Mr. Tomkins to recant his errors, and return to the mother-church; but he only answered, "I was born and brought up in

ignorance till of late years, and now I know the truth, I will continue therein unto death."

Finding him inflexible, they declared him a heretic, and ordered the sheriff of London, who attended, to conduct him immediately to Newgate. Here he remained till the 16th of March, 1555, when he was conducted to Smithfield, and there burnt, triumphing in the midst of the flames, and adding to the number of those martyrs who had preceded him through the path of the fiery trial to the realms of immortal glory.

William Hunter was the son of poor, but honest and religious parents, who trained him up in the doctrines of the reformation, and when at a proper age put him apprentice to one Thomas Taylor, a silk-weaver, in Coleman-street, London.

On the accession of queen Mary, orders were issued to the priests of every parish to summon all their parishioners to receive the communion at mass the Easter following, when young Hunter, who was then only nineteen years of age, refusing to obey the summons, was threatened with being brought before the bishop to answer for his disobedience.

In consequence of this, his master, fearful of incurring ecclesiastical censure, desired he would leave him, at least for a time; upon which he quitted his service, and went to his father at Brentwood, in Essex.

A neighboring justice, named Brown, having heard that young Hunter maintained heretical principles, sent for his father to inquire into the particulars. The old man told him, that his son had left him, and that he knew not whither he was gone. The justice, not believing what he said, threatened to commit him to prison, unless he would immediately cause his son to be apprehended, and brought before him. To this he replied with tears in his eyes, "Would you have me seek out my son to be burned?"

He was, however, obliged to go in quest of his son; when meeting him by accident, William asked his father if he was seeking for him; to which the old man answered, with tears, in the affirmative, and that it was by order of the justice, who threatened to put him in prison. The son, to secure his father from any danger on his account, said, he was ready to accompany him home, which he accordingly did.

The next day he was apprehended by the constable of the parish, who put him in the stocks for twenty-four hours, and then took him before the justice.

Hunter was summoned to appear at the consistory court held at St. Paul's. He accordingly attended at the time appointed,

when he was severely reproved for having fallen from the Catholic faith, and was exhorted to return to the same.

To this he boldly answered, that he had not fallen from the Catholic faith, but believed and confessed it with all his heart.

He was then desired by the bishop to recant what he had said concerning the sacrament of the altar; but he declared, that by the help of God he would still continue to persist in the faith he had hitherto maintained and avowed.

Being urged still farther, and promised that if he would recant he should go home unhurt, he said to the bishop, "My lord, if you will let me alone, and leave me to my own conscience, I will return to my father, and dwell with him, or else with my master again, and will keep my opinion to myself."

The bishop answered, "I am content, so that thou wilt go to church, receive, and be confessed." This Hunter peremptorily refused; upon which, after several farther efforts to bring him over, the bishop ordered him to be put in the stocks, where he continued two days and nights, having only a crust of brown bread, and a cup of water, given to him for refreshment.

At the expiration of the two days, the bishop went to him, and finding the bread and water lay by him untouched, he ordered some of his servants to take him out of the stocks, and let him breakfast with them; but they evaded the bishop's request, thinking it great profanation that such *excellent Christians* as they were, should eat with a vile *heretic*.

After this he was repeatedly brought before the bishop, who, sometimes by soothing him, and sometimes by threats, endeavored to bring him to a recantation; but all his efforts proved ineffectual. In consequence of this, the persecuting prelate passed sentence on him, which was, that he should be remanded to Newgate for a time, from whence he should be removed to Brentwood; "where," said the bishop, "thou shalt be burned."

A few days after this the bishop sent for him again, and promised him preferment if he would recant: to which he replied, "My lord, I thank you for your great offer; but if you cannot enforce my recantation from scripture, I cannot, in my conscience, turn from God for the love of the world, for I count all things but dung and dross for the love of Christ."

He was then carried back to Newgate, and in a few days removed to Brentwood, where he was confined in an inn till the day of his execution. During this time he was visited by many of his neighbors and acquaintances, all of whom he exhorted to beware of popish superstition and idolatry.

On the morning of the 27th of March, 1555, the sheriff gave

orders for the necessary preparations to be made for his execution. In the mean time the sheriff's son, who was his friend, visited him at the inn, and encouraged him not to fear the men who were making preparations for his death; to whom he said, "that, thank God, he was not in the least intimidated, for that he had cast up his account, and well knew the happy consequences that would attend his strict adherence to the cause of Christ."

A short time after this he was led from the inn to the stake, between one of the sheriff's officers and his brother Robert. In their way he was met by his father, who, with tears flowing from his eyes, said to him, "God be with thee, son William." To which he replied, "God be with you, good father, and be of good cheer, for I trust we shall meet again, with exceeding great joy."

When he arrived at the place of execution, he kneeled on a fagot, and repeated the 51st Psalm, till he came to these words: "The sacrifice of God is a contrite spirit: a contrite and a broken heart, O God, thou wilt not despise." He was then interrupted by one of the officers, who told him the translation was wrong, the words being "an humble spirit;" but he said the translation was "a contrite heart," on which he was told that the heretics translated books as they pleased.

The sheriff then showed him a letter from the queen, containing his pardon if he would recant: but he refused life on such terms, went up to the stake, and was chained to it, saying to the spectators, "Good people, pray for me, and make quick despatch; pray for me, while you see me alive, and I will pray for you."

He then took a fagot, and embraced it in his arms; and on a priest's offering him a book, said, "Away, thou false prophet! beware of him, good people, and come away from their abominations, lest ye be partakers of their plagues." The priest cried out, "As thou burnest here, so shalt thou burn in hell!" "Thou liest, thou false prophet!" exclaimed Hunter; "away with thee!"

As soon as the fire was kindled, our martyr gave his prayer-book to his brother, who, to encourage him, reminded him of the passion of his dear Redeemer, and bid him be of good cheer: to which he replied, "I fear neither torture nor death; Lord Jesus, receive my departing spirit!" The fire burning rapidly, he was soon consumed, yielding up his life, with patience and humility, to Him who gave it, and in testimony of the truth of

that God who cannot change, but whose word is the same yesterday, to-day, and forever.

On the same day that Hunter was executed, Thomas Higbed and Thomas Causton, two gentlemen of Essex, suffered the like fate; the former being burnt at Horndon on the Hill, and the latter at Rayleigh, both in that county.

William Pigot, Stephen Knight, and the Rev. John Lawrence.—These three pious Christians having been informed against by the emissaries of Bonner and Gardiner, as maintaining religious opinions contrary to the doctrine and practice of the holy mother-church, were summoned to appear before bishop Bonner, at his consistory court in London, where they were severally questioned concerning their faith of the corporeal presence in the sacrament.

Having respectively answered and subscribed that the elements were not substantially, but figuratively, the body and blood of Christ, in that holy ordinance, they were severely reprimanded by the court, admonished to recant their heretical opinions, and for that time dismissed.

After this, bishop Bonner entered into argument with Lawrence, the priest, alone, and having demanded of what order he was, he answered, that he was admitted to priest's orders eighteen years past, that he had been formerly a Black friar, and that he was now betrothed to a maid, whom he intended to marry.

Mr. Lawrence was, for the present, dismissed; but a few days after, he, with Pigot and Knight, was again summoned before the bishop, who, with his usual hypocrisy, exhorted them to recant, embrace the Roman Catholic faith, and not be the wilful cause of their own destruction. But no arguments could induce them to recede in a single point; all of them declaring they would abide by their opinions, because they were founded on the word of God; whereas the other was merely of human invention.

From this frank declaration bishop Bonner proceeded to pass sentence on them as irreclaimable heretics; and then degraded Lawrence with the usual ceremonies. After which they were all three delivered to the sheriff, who conducted them to Newgate.

On the 28th of March, 1555, being the day appointed for the execution of Pigot and Knight, they were removed early in the morning to the respective places destined for their execution, the former at Braintree and the latter at Malden, in Essex.

Both these martyrs suffered with amazing fortitude and resig-

nation, proving to the spectators, that, "as is the day" of the sincere believer, "so likewise will be his strength."

The next day, March 29th, the Rev. John Lawrence suffered at Colchester. He was carried to the place of execution in a chair, being unable to walk, from the pressure of the irons with which his legs were bound, and the weakness of his body from want of proper nourishment while in prison. The chair was fastened to the stake, and he sat in it, for some time, with great composure, praying to God to enable him to undergo the fiery trial; at length the fagots were lighted, and he triumphantly expired in the cause of his glorious master, in sure and certain hope of an eternal existence in heaven.

Dr. Robert Farrar, bishop of St. David's.—The emissaries of the persecuting bishops had, for some time, fixed their eyes on this worthy and pious prelate, who, not only in the former reign, but also after the accession of Mary, had been particularly zealous in promoting the reformed doctrines, and exploding the errors of popish idolatry. Information of this being given to the bishop of Winchester, then lord chancellor, Dr. Farrar, with several others, was summoned to appear before him, and the other commissioners.

After some previous harangue, the bishop of Winchester told him, that the queen and parliament had restored religion to the state in which it was at the beginning of the reign of Henry VIII.; that he was in the queen's debt, but her majesty would cancel the same, and readmit him to her favor, if he would return to the holy Catholic church.

Undismayed by this information, Dr. Farrar answered, that with respect to the debt, he submitted it to the lord treasurer; but his lordship might well remember, that upon two former occasions he had solemnly sworn never to acknowledge the papal jurisdiction over the realm of England, and therefore it was needless to rehearse what he had already so peremptorily declared.

The haughty Gardiner was so highly incensed at this spirited behavior in Dr. Farrar, that, according to his usual inhuman custom, he treated him with scurrility, calling him "froward knave," and telling him, that he should know his fate in a few days. To this Farrar coolly replied, that he would ever readily obey his summons, but would never retract what he had solemnly sworn, at the instigation of him, or any other man whatever.

The examination being over, Dr. Farrar was ordered to Newgate, where he was a short time confined, and then sent into Wales, there to receive his sentence of condemnation.

On his arrival at Carmarthen he was delivered to the sheriff of the county, who took him before Henry Morgan, the popish bishop of St. David's, and Constantine, the public notary, by whom he was committed to the custody of the keeper of Carmarthen jail.

Thus, for his steadfast adherence to the uncorrupted doctrines of the reformation, and resolute denial of the papal jurisdiction in these realms, was Dr. Farrar condemned, degraded, delivered up to the secular power, and, on the 30th of March, being the eve of Passion Sunday, in the bloody year 1555, executed in the market-place of Carmarthen, amidst a numerous crowd of spectators.

The following circumstance is a convincing proof what constancy and resolution this good man possessed, and how determined he was to retain those religious principles to the last, which, throughout his life, he had strongly adhered to.

The son of a person of distinction visiting him a few days before his execution, and lamenting the cruel fate that awaited him, the doctor told him, that if he saw him once stir in the pains of burning, he might then give no credit to his doctrine, but look upon it as the effects of enthusiasm.

He resolutely fulfilled his promise, and greatly surprised his friend, who came to condole his fate: for he stood motionless in the midst of the flames, holding both his hands till they were burnt to the stumps, at which time one of the officers struck him on the head with a staff, and put a period to his life.

As Dr. Farrar gave many signal instances of his sincere and unshaken zeal for the honor of Christ, and exaltation of his name, during life, so, at his death, he suffered and expired with a degree of Christian heroism, equal to that of any of the noble army of martyrs.

MARTYRDOM OF RAWLINS WHITE, A POOR FISHERMAN OF SOUTH WALES.—The poor man whose sufferings we are about to relate had been so attentive to the preaching of the gospel during the reign of Edward VI. that he had attained to a very competent knowledge of the holy scriptures, and became a zealous assertor of the Protestant doctrines, having wholly renounced the superstition and idolatry of popery, and conformed to the public worship of God according to the English common prayer book.

Being thus converted to the true faith of Christ, he took great pains to instruct his son in the same, causing him to read a portion of the holy scriptures every night and morning, till he likewise became well grounded in the principles of the true religion, as contained in the gospel.

Burning of Rowlin White, a poor Fisherman, March 3d, 1555.

Cuthbert Symson put to the Rack in the Tower of London.

White was not only desirous of acquiring saving knowledge himself, but also of communicating it to others; insomuch that he took every opportunity of visiting his neighbors, and endeavoring to instruct those whom he found desirous of obtaining a knowledge of the truth.

He continued those devout and holy exercises in a public manner, till the death of king Edward, when popery being restored, and the pure religion discouraged and restrained, he used to meet his friends privately, pray, and encourage them to hold fast to the truth. At length he was apprehended, by one of the officers of the town, on a suspicion of heresy, who taking him before the bishop of Llandaff, he was, by that prelate, committed to prison.

After a long imprisonment, the bishop of Llandaff summoned White to appear before him, and endeavored to bring him over to idolatry and superstition; but all his exhortations proving ineffectual, he told him, in anger, that he must come to a resolution either to recant his heretical opinions, or endure the rigor of the laws enacted against those who maintained tenets repugnant to the doctrines of the holy see.

On the day appointed for his examination, the bishop, in the presence of his chaplains, and many others, assembled in the chapel, declared that White was known not only to maintain heretical principles himself, but to inculcate the same among his acquaintance. Then addressing himself to the prisoner, he told him, that he had frequently, since his first warning, been admonished to relinquish his heretical tenets, and yet had always turned a deaf ear to the most salutary advice; he added, that out of clemency they had once more sent for him, mildly to endeavor to bring him to an humble sense of his errors; and assured him that, upon due penitence for the crimes he had committed, both against God and the laws of his sovereign, they were disposed to show him mercy: but that if, in spite of the royal clemency, and the admonition of the reverend fathers, he persisted in his heresies, they were determined to execute on him the utmost rigor of the law, as a most damnable and obstinate heretic.

White, without the least sign of fear at the peremptory declaration of the bishop, told his lordship, that he blessed God he was a Christian, and held no doctrines contrary to the divine mind and will as revealed in the scriptures of truth: if he did, he begged to be convinced of the same out of the divine word, to which he determined ever most implicitly to conform.

After much more exhortation, the bishop assured him, that

if he would not recant, he must condemn him as a heretic. To which White replied, that he might proceed as he thought proper, but that he could not condemn him as a heretic, as he did not maintain any opinion that was not supported by the word of God.

He was warmly admonished to recant, but all exhortation was ineffectual; the bishop, therefore, read the definitive sentence, after which he was carried to Cardiff, and imprisoned in a place called Cocknarel, a most filthy and lothsome dungeon, where he continued till the writ for his execution came from London.

Upon the day appointed for terminating his life, which was March 30, 1555, he was brought from prison, and in his way to the place appointed for the bloody scene met his wife and children, wringing their hands, and most bitterly lamenting his approaching fate. This affecting sight drew tears from his eyes; but soon recollecting himself, and striking his breast with his hand, he said, "Ah! flesh, stayest thou me, wouldst thou fain prevail? Well, do what thou canst, by God's grace thou shalt not get the victory."

As soon as he arrived at the stake, he fell on his knees and kissed the earth, saying, "Earth to earth, and dust to dust! thou art my mother, to thee I must return." The fire being kindled, he was soon surrounded by the flames, in the midst of which this good old man (for he was sixty years of age) held up his hands till the sinews shrunk, crying earnestly, "O Lord, receive my soul! O Lord, receive my spirit!" The flames were so vehement about his legs, that they were almost consumed before the upper part of his body was injured by the fire; notwithstanding which he bore his sufferings with the greatest composure and resignation, cheerfully resigning his soul into the hands of Him who gave it, in sure and certain hopes of being rewarded for his constancy with a crown of eternal life.

Martyrdom of the Rev. George Marsh.—This eminent and pious divine was descended from poor, but honest and religious parents, who educated him, from his earliest years, in the principles of the reformed religion; so that when he arrived at manhood, he was well versed in the doctrines of the pure gospel of Christ. At his first entrance into the business of life he followed the occupation of farming, and by his honest endeavors maintained his family with decency and reputation for some years: but on the decease of his wife, being disposed to study, he placed his children with his father, quitted his farm, and

went to Cambridge, where he made such a progress in literature that he soon entered into holy orders.

He officiated as curate in several parishes in the county of Lancaster, kept a school at Dean, and was a zealous promoter of the true religion, as well as a vigorous opposer of the idolatries of the church of Rome, during the reign of Edward VI. But when popery again raised its destructive head, he, among many others, became the object of its persecution, as one that propagated doctrines contrary to the *infallible church*, and therefore liable to the severest censure and punishment.

Mr. Marsh, on hearing that search was made after him, absconded for some time, and in his retirement often deliberated with himself, whether he should go abroad to save his life, or surrender himself up, in order to ward off the mischief which threatened his mother and brother, who were suspected of having concealed him. At length, thinking that flight would evince cowardice in the best of causes, he determined, by the grace of God, to abide by the consequence, and accordingly surrendered himself to the earl of Derby, at his seat at Latham, in the county of Lancaster.

When he was brought into the earl's presence, he was charged with propagating heresy, and sowing sedition amongst the people; but he denied the charge, and declared, that he preached no other doctrine than what was contained in the word of God, and that he always enforced allegiance to his sovereign according to the will of God. After many questions and exhortations, finding he still persevered in that faith which opposed that of the "infallible church," the earl gave him pen and ink, and ordered him to write down his belief concerning the sacrament of the altar; and on his writing the same words he had before delivered, he was commanded to be more particular, when he wrote only the following: "Further I know not."

This resolute behavior exposed him to the keenest resentment of his popish persecutors, who committed him to prison, and suffered no one to come near him but the keeper, who brought him daily the scanty allowance of the place. He was afterwards committed to Lancaster jail, laid in irons, and arraigned at the bar with the common felons, where the persecutors endeavored to extort from him information of several persons in that county, whom they suspected of maintaining heretical opinions; but nothing could prevail with him to utter a word that might endanger the lives or liberties of his faithful brethren in Christ.

After remaining some weeks in confinement at Lancaster, he

was removed to Chester, and placed in the bishop's custody, when his lordship frequently conferred with him, and used his utmost endeavors to bring him to an acknowledgment of the corporeal presence in the sacrament of the altar, the mass, confession, and, in short, all the tenets and practices of the church of Rome. Being examined as to every particular article, he modestly answered, according to the doctrine publicly taught in the reign of Edward VI.

After a further confinement of three weeks in prison, Marsh was again brought into the cathedral, where the chancellor made a formal harangue on the bishop's care of his flock, "in order to prevent infection from scabby sheep." Being charged with having declared that the church and doctrine taught and set forth in king Edward's time was the true church, and that the church of Rome is not the true Catholic church, he acknowledged the declaration, and ratified it by a repetition.

Mr. Marsh mildly expostulated with the bishop, telling him, if he could be persuaded in his own conscience, that the articles proposed to him were founded on God's word, he would gladly yield in every point; declaring that he held no heretical opinion, but utterly abhorred every kind of heresy; and then called all present to bear witness that in the articles of religion he held no other opinion than what was by law established, and publicly taught in England, in the time of king Edward VI.; and that, in such religion and doctrine, by the grace of God, he would live and die. He was then, for the last time, asked whether he would stand to these opinions, being full of heresies, or forsake them, and return to the Catholic church; and on his heartily declaring he would continue steadfast and immovable in the faith of God's word, nor ever return to any church that was not founded on scripture authority, the bishop began to read his sentence of condemnation, but was interrupted by the chancellor, in order to give him another opportunity of recanting.

He resolutely withstood the earnest entreaties of several people, who desired him to accept the proffered mercy; nor could even the repeated exhortations of the bishop and chancellor prevail with this eminent servant of Christ to deny his Lord and Master, and submit to the usurpation of cruel, tyrannical men.

All endeavors proving ineffectual, the bishop proceeded in passing sentence, which being ended, Marsh was delivered up to the sheriffs, who conveyed him to the North-gate prison, where he was confined in a dungeon till the day appointed for his execution.

On the 4th of April, 1555, this firm believer was led to the

place appointed for his martyrdom, amidst a crowd of lamenting spectators. It was near a village called Spittle-Boughton, at a small distance from Chester. As soon as he arrived at the place, the chamberlain of that city showed him a box, containing the queen's pardon on condition that he would recant. Our martyr coolly answered, "That he would gladly accept the same, for he loved the queen; but as it tended to pluck him from God, who was King of kings and Lord of lords, he could not receive it on such terms."

As soon as he was chained to the stake, he again addressed himself earnestly in prayer to God; and the fire being kindled, he suffered, for a considerable time, the most exquisite torture, his flesh being so broiled and puffed up, that those who stood before him could not see the chain with which he was fastened. At length, with the utmost fortitude, he spread forth his arms, and said, with a voice to be universally heard by the spectators, "Father of heaven, have mercy upon me." Soon after which he yielded up his spirit into the hands of Him who gave it.

Thus died, in confirmation of the gospel of Christ, a sincere believer, raising, by his patient resignation, the wonder and astonishment of all that saw him suffer, the greater part of whom cried out with ecstasy, "Of a truth God is with him."

CHAPTER VI.

Martyrdoms of William Flower, John Cardmaker, John Warne, and others.

William Flower was born at a place called Snowhill, in the county of Cambridge. He was educated in the Roman Catholic superstition; and being brought up to the church, when at a proper age he was admitted into orders, and became a professed monk in the abbey of Ely. After residing some time in the monastery, he threw off the monkish habit, became a secular priest, returned to the place of his nativity, and officiated, for some years, in a clerical capacity. In process of time, on a serious review of the sacred scriptures, and candid comparison of them with the doctrines and practices of the Romish church, he began to doubt of the authenticity of the latter; and, on a further inspection, finding them wholly repugnant to the word of God, and founded on the mere inventions of men, he abjured

them, and earnestly embraced the doctrines of the reformation. After having thus departed from the Romish church, he came to London, and took up his residence at Lambeth, where he married, and kept a school for his livelihood.

Going one day from Lambeth to Westminster, he went into St. Margaret's church, at the time that mass was performing there. As he refused to kneel at the elevation of the host, he was severely reprimanded by the priest; at which Flower was so irritated, that he struck him on the head, the priest having, at the same time, in his hand a chalice containing some consecrated wafers. As his behavior on this occasion proceeded rather from rash zeal than well-grounded knowledge, he submitted himself to the award of bishop Bonner, willing to endure, for his folly, whatever punishment he should think proper to inflict. The bishop would have mitigated his punishment for the crime he had committed in striking the priest, if he would have subscribed to the popish faith; but that he absolutely refused to consent to; in consequence of which he was committed a prisoner to the Gate-house.

After remaining some time in prison, he was brought before the bishop, who administered to him, on oath, several articles. But not answering satisfactorily to these, he was committed to the Fleet prison, when he was brought before the warden, and found guilty of abusing a priest in the duty of his office, and also of maintaining damnable heresies.

He was again brought before the bishop, who used the most forcible arguments in his power to induce him to recant; but these proving ineffectual, he asked him, If he knew any matter, or cause, why sentence should not be pronounced against him as a heretic? To which Flower answered, "I have nothing at all to say, for I have already said unto you all that I had to say; and that I have said I will not go from: and, therefore do what you will." The bishop then proceeded to pass sentence, condemning and excommunicating him as a heretic; after which he was degraded, and delivered over to the secular power.

The 24th of April 1555, was the day appointed for his execution, and the place was St. Margaret's church-yard, Westminster. On the morning of the fatal day he was led to the stake, amidst a prodigious number of spectators.

He then desired all persons whom he had offended to forgive him, as he, from his heart, forgave all the world. This done, he was chained to the stake, and his left hand fastened to his side. The other hand, with which he had struck the priest, was then held up, and cut off, the blood plentifully gushing

from the wrist; which punishment he bore without the least apparent emotion. The fagots were then piled round him, and being immediately kindled, he cried out, with a loud voice, "O thou Son of God, have mercy upon me; O thou Son of God, receive my soul." These words he repeated three times, when the violence of the smoke took away his speech; but he still showed the spectators that he was not yet deprived of life, by holding up the arm from whence the hand had been cut, with the other, as long as he was able. There not being a sufficiency of fagots, he underwent great torture, the lower parts of his body being consumed a considerable time before the others were much affected. At length, however, the executioner finished his miseries, by striking him a violent blow on the head, which brought the upper part of him into the fire; and in this dreadful manner he yielded up his life.

JOHN CARDMAKER AND JOHN WARNE.—John Cardmaker was educated in the Roman religion, and for some years was a friar of the order of St. Francis. After the dissolution of religious houses by Henry VIII. he attended with such diligence to the preaching and writing of pious and learned divines, that he became a convert to the Protestant faith, obtained a living in the reformed church, and was an eminent preacher of the gospel.

In the reign of Edward VI. he was appointed reader at St. Paul's, and prebendary of Wells, in which functions he continued indefatigable, till the accession of queen Mary, when he was apprehended, together with the bishop of Wells, and committed to the Fleet, though the laws of king Edward were then in full force.

When the papal supremacy and jurisdiction were re-established in England, and bishops had authority, by virtue of the statute, to proceed against heretics, Cardmaker was removed from the Fleet to the Compter, where he contracted an acquaintance with Laurence Saunders, (whose sufferings we have already described,) by whom he was animated and encouraged to continue steadfast in his faith and profession.

In process of time, he was summoned to appear before the arrogant and cruel Bonner, who alleged against him divers charges, which, with Cardmaker's answers, were as follows:

1. That after professing the Roman Catholic religion, and entering into holy orders, he took a wife, and had by her a female child, thereby breaking his vow, and the order and ordinance of the church.

The first part of this charge he allowed, but denied his having broken any vow by this marriage; because he was allowed to

marry, both by the laws of the realm, and also by the laws of the church of England.

2. That he believed and taught, and did still believe, that in the sacrament of the altar, under the visible signs, that is, under the forms of bread and wine, there is really and truly the true and natural body of our Savior Christ.

He replied, that he had believed and taught as contained in this article, but he did not then so believe and teach.

3. That the belief of the Catholic church is, that having the body and blood of Christ really and truly contained in the sacrament of the altar, is to have, by the omnipotent power of almighty God, the body and blood of Christ there invisibly, but really, present under the same sacrament, and to make thereby a new God, or a new Christ, or a new body of Christ.

The whole of this he denied.

4. That this may be consistent, the faith of the Catholic church is, that the body of Christ is visibly and truly ascended into heaven, and there is, in the visible form of his humanity; and yet the same body, in substance, is invisibly and truly contained in the sacrament of the altar.

This he denied as absurd and unscriptural.

5. That Christ, at his last supper, taking bread into his hands, breaking, and giving it to his apostles, saying, "Take, eat, this is my body," did institute a sacrament there, ordaining that his body, really and only, should be contained in the said sacrament; no substance of bread and wine there remaining.

To the first part he assented, but denied the latter part; and to his answers he subscribed his name.

For persisting in these answers he was condemned, and sent to Newgate, where he was visited by a messenger from the council, to know whether or not he would recant.

He told the messenger, that since God, of his mercy, had opened his eyes to see his eternal truth, he had called upon his name to give him his grace to understand his word, and was determined, by the aid of the same grace, to continue steadfast in the same.

After some debate concerning the corporeal presence in the sacrament of the altar, the messenger, finding Cardmaker inflexible in his opinion, departed, and acquainted the council with the result of his message.

John Warne was by trade an upholder, and lived in the parish of Walbrook, with great credit and reputation, being a very pious and conscientious man.

As all who professed the Protestant faith, in these persecuting

times, were liable, not only to molestation in the performance of their religious duties, but also to be arraigned at the bloody tribunal of the relentless Bonner, Warne, among the rest, was suspected of heresy, brought before the bishop, and the following articles were laid to his charge:

1. That he believed that in the sacrament, called the sacrament of the altar, there is not the very, true, and natural body of our Savior Christ in substance, under the forms of bread and wine.

2. That he believed, that after the words of consecration spoken by the priest, there is not (as the church of England doth believe and teach) the body of Christ, but that there doth only remain the substance of material bread, as it is before the consecration, and that the said bread is noways altered and changed.

3. That he believed, that if the Catholic church doth believe and teach there is in the mass (now used in England, and in other places of Christendom) a sacrifice, wherein there is a sacrament concerning the body and blood of Christ, really and truly, then that belief and faith of the church is naught, and against God's truth and the scripture.

4. That neither in Lent past, nor any time since the queen's reign, he had been at church, nor heard mass, nor had been confessed, or had received the sacrament of the altar; and said that he was not sorry for the same, because his conscience was not defiled, as it would otherwise have been.

Warne underwent several examinations, in the presence of different persons, on these articles; at all of which he declared, that he did believe and confess the same to be true.

At length, the bishop of London having frequently warned him to abjure his heretical tenets and return to his obedience to the church of Rome, but without effect, the definitive sentence was pronounced, when he was delivered up to the sheriffs, and sent to Newgate.

On the 30th of May, 1555, these two martyrs were conducted, under a strong guard, from Newgate to Smithfield, the place appointed for their execution.

As soon as they arrived at the stake, Warne began his prayer, which being finished, he prepared himself for the fiery trial. While Warne was at prayers, Cardmaker was discoursing with the sheriffs, insomuch that the friends of the reformation feared he would recant; but these apprehensions soon subsided, for after his conference with the sheriffs, and a short prayer, he courageously went to the stake, took his fellow-sufferer by the hand, comforted him, and cheerfully submitted to be bound.

When the people beheld this they were greatly rejoiced, as it totally removed their apprehensions that they would recant; and they exclaimed, with satisfaction, "God be praised! the Lord strengthen ye! the Lord Jesus receive your spirits!"

The executioner having set fire to the fagots, they burnt with great rapidity, and the two martyrs soon passed through the flames, to enjoy the crown of triumph and victory prepared for the true soldiers of Christ in his blessed kingdom.

On the same day that Warne and Cardmaker suffered in Smithfield, JOHN ARDELEY and JOHN SIMPSON, two laboring men, and sincere though humble Christians, were burnt in Essex; the former at Rayleigh, and the latter at Rochford.

THOMAS HAWKES.—This person was the son of reputable and pious parents, who gave him a good education, and brought him up in the reformed religion. He strictly adhered to the religious principles which had been instilled into his youthful mind: so that, finding the gospel, after the death of king Edward, began to decline, (especially among great families, in one of which, that of lord Oxford, he lived,) he returned home, where he hoped quietly to enjoy the worship of God according to the dictates of his own conscience.

In these expectations, however, he soon found himself disappointed. As there were now popish emissaries in every corner, lying in wait to give information if any one was only suspected of favoring the doctrines of the reformation, Hawkes was apprehended, and brought before the earl of Oxford, his former master, for "being unsound in religion, and contemning the sacraments of the church, in that he had kept a son unbaptized three weeks, because he would not suffer him to be baptized after the popish manner."

The earl referred him to bishop Bonner, to whom having written that he had refused to have his child baptized according to the order of the church now in use, he left him to his lordship's discretion.

When Hawkes was brought before the bishop, he was asked the cause of keeping the child unbaptized so long: to which he returned for answer, that he was bound to do nothing contrary to the word of God. After much debate on the subject, the bishop asked him if he would have his child baptized according to the service-book set out in the reign of Edward VI. To which he replied, that it was the very thing he desired from his soul.

This, however, was but mere equivocation to learn his sentiments; for it appeared in the sequel, that Bonner's wish was to

compel him to submit to the superstitions of the church of Rome; but this, with all his artifice, he was unable to effect.

The bishop, with several others, held various conferences with Hawkes, concerning his belief of the corporeal presence in the sacrament of the altar, the mass, the holy creed, holy water, and other ceremonies of the church of Rome; but these also he rejected as he had done that of baptism, because they were contrary to the word of God, by which alone he was determined to be guided and directed in all matters of faith and religion; nay, he boldly told them all, that he would not credit them in any thing but what they could prove from the holy scriptures.

At length Bonner, finding he could by no means prevail with him to recant his opinions and submit to the church of Rome, sent him prisoner to the Gate-house, in Westminster, commanding the keeper to confine him closely, and not to permit any person to converse with him.

During his confinement, various methods were used to bring him over to recant, such as conversation, reading to him, taking him to hear sermons, and the like; but all proved ineffectual; his constant answer, to all who spoke to him on that subject, being, "I am no changeling."

A few days after this the bishop summoned him, with several others, to appear publicly in the consistory court at St. Paul's, where the several articles alleged against him, together with the bill of confession, were read to him, in all which he firmly continued.

They then strongly exhorted him to recant, that they might not be obliged to pass the awful sentence of death upon him. To which he cheerfully replied, that if he had a hundred bodies, he would suffer them all to be torn to pieces, rather than abjure the faith of Christ's gospel.

On his thus steadfastly persevering in the faith which he professed, the bishop read the sentence of condemnation against him, and five others; after which he was sent back to prison, where he remained till June following, when he was delivered into the hands of lord Rich, who caused him to be conveyed to Chelmsford, and from thence to Coxall, in Essex, where he was burned on the 10th of the same month.

Mr. Hawkes gave many pious exhortations, and godly admonitions, to his friends who came to visit him; and several of them requesting, if it was possible, that he would show them some token by which the possibility of burning without repining might appear, he promised, "by the help of God, to show them that the most exquisite torments were to be endured in the glo-

rious cause of Christ, and his gospel, the comforts of which were able to lift the believing soul above all that men or devils could inflict." Accordingly, it was agreed between them, that if the rage of pain was tolerable, he should lift up his hands towards heaven before he gave up the ghost.

A short time after this agreement, he was led to the place of execution, where being fastened to the stake with a chain, he addressed the multitude, and especially lord Rich, reasoning with him on the iniquity and dreadful consequences of shedding the innocent blood of the saints.

Having fervently prayed to almighty God, the flames were kindled around him, and he continued in them so long, that his speech was taken away by their violence, his skin was contracted, and the spectators thought he was dead; when on a sudden, and contrary to all expectation, this eminent and zealous servant of God, mindful of the promise he had made to his friends, held his hands flaming over his head, and, as if in an ecstasy of joy, clapped them thrice together.

The astonished multitude testified their approbation of his faith and patience, and his friends, to whom he made the promise, were exceedingly confirmed in their most holy faith, by being eye-witnesses to the power of divine strength, which is able to support the servants of God, under every trial that may befall them, for the sake of the truth as it is in our blessed Redeemer.

Martyrdom of Thomas Watts.—Mr. Thomas Watts was born of pious and reputable parents, in the county of Essex. He was educated in the reformed religion, and during the reign of Edward VI. was a zealous professor of the Protestant faith. On the accession of queen Mary to the throne, apprehending that he should be persecuted, on account of his adherence to a religion contrary to that which was then introduced, he relinquished the business of a linen draper, which he had carried on at Billericay, sold his goods, and made over his property to his wife and children.

As he lived in the county of Essex, he came under the cognizance of lord Rich, before whom he was brought, and who demanded the reason of his disobeying the queen's laws, absenting himself from church, neglecting the mass, and setting up unlawful conventicles, contrary to her majesty's command.

Mr. Watts replied, with composure, that if he had offended against the law, he was subject to the penalty of the law; upon which a justice of the peace then present inquired of him, "From whom he had imbibed his new-fangled religion?" Watts upbraided the justice with hypocrisy, reminding him

that, in the days of the late king, no one inveighed more strenuously against the Romish doctrines than himself, pronouncing the mass to be abominable, earnestly exhorting none to believe therein, and that their belief should be only in Christ; nay, adding further, that whosoever should introduce any strange notion here, should be deemed a traitor, and punished as such.

The justice reviled Watts as an insolent, lying knave, and persuaded the sheriff not to pay any regard to what he had said.

Soon after this, information was given to bishop Bonner, that Thomas Watts maintained, inculcated and encouraged heretical opinions. In consequence of this he was brought into the consistory court in London, and there examined concerning the discourse he had with lord Rich and other commissioners at Chelmsford, when he publicly related the truth.

The bishop used the most forcible arguments he could adduce to bring him to a denial of his "errors," and to be obedient to the holy mother-church.

Mr. Watts, however, remaining inflexible, and praying to God that he might be enabled to hold out to the end in the true faith of Christ, sentence of condemnation was pronounced against him, and he was delivered up to the sheriffs of London, who conducted him to Newgate.

On the 9th of June he was carried from Newgate to Chelmsford, his execution being appointed at that place on the 11th. On the same evening he was conveyed there he was in company with Thomas Hawkes and others, and they all joined together in the most fervent prayer.

The day before his execution he was visited by his wife, and six children, whom he addressed in the following manner:

"My dear wife, and good children, the time of my departure is at hand, therefore, henceforth I know you no more; but as the Lord hath given you unto me, so I give you again unto the Lord, whom I charge you to obey and fear: beware that you turn not to this abominable popery, as a testimony against which I shall shortly, by God's grace, shed my blood. Let not the murdering of God's saints cause you to recant, but take occasion thereby more earnestly to contend for the faith once delivered to the saints. My dear children, I trust God will be a merciful father unto you."

This affecting address made such an impression on two of his children, that they desired to be burnt with him. Their sympathy for a time discomposed our martyr, the Christian giving way to the parent; but after having a little recovered himself, he embraced them with all the tenderness of a dying father,

took his leave, and was led to the stake, where he quietly yielded up his spirit into the hands of Him who gave it, saying, "Into thy hands, O God, I commend my spirit."

Such was the attachment of this steadfast believer to the cause of his dear Lord and Master, that the affecting spectacle of his disconsolate wife, and six innocent babes, could not, in the least, stagger his resolution; but he persevered in spite of all worldly considerations, being animated so to do by an assurance of an immortal crown of glory in his Redeemer's kingdom.

About the same time that Mr. Watts suffered, three others shared the same fate, for their adherence to the truth of the gospel; namely, NICHOLAS CHAMBERLAIN, weaver; THOMAS OSMOND, fuller; and WILLIAM BAMFORD, weaver. The first of these was burnt at Colchester on the 14th of June; the second suffered the next day at Maningtree; and the third the following day at Harwich.

CHAPTER VII.

Martyrdom of the Rev. John Bradford, John Leafe, and others.

THE first of these martyrs was born at Manchester, where he received an education sufficiently liberal to qualify him for the more exalted offices of life, having attained to a considerable knowledge in classical and mathematical literature.

On his arrival at years of maturity, having some distinguished friends, by their interest he became secretary to Sir John Harrington, who was treasurer to Henry VIII.

After having been in this office for some time, being of a studious turn of mind, he quitted it, and went to Cambridge, where he made such great improvements, that at the end of one year that university conferred on him the degree of master of arts; soon after which he was admitted to a fellowship in Pembroke college.

At this time Martin Bucer, a zealous advocate for the reformed religion, resided at Cambridge. This person discovered a great regard for Mr. Bradford, and persuaded him to follow those studies which most conduced to qualify him for the work of the ministry.

Mr. Bradford, having that diffidence which is generally the attendant on real merit, excused himself from assuming that important office, as not being sufficiently qualified; but Bucer,

at length, brought him to consent to enter on the solemn work, and he was ordained a deacon, by Dr. Ridley, bishop of London, who afterwards made him a prebendary of St. Paul's, where, in rotation, he preached, during three years, the true gospel of Christ; the doctrines of salvation by faith, and repentance unto life, together with the necessity of a life of holiness, as the evidence of that faith.

After the accession of queen Mary, Mr. Bradford continued his course of preaching, till he was obstructed by the following incident.

In the first year of the reign of that princess, Bonner, then bishop of London, ordered Mr. Bourn, a canon of St. Paul's, and afterwards bishop of Bath, to preach a sermon, wherein he took occasion, from the gospel appointed for the service of the day, to justify Bonner, then restored to his bishopric, in preaching on the same text that very day four years, and enforcing doctrines, for which, according to the terms of the preacher, he was thrown into the Marshalsea, and there kept prisoner during the time of king Edward VI. These words occasioned great murmurings amongst the people, nay, so incensed were they, that one of them threw a dagger at the preacher, and threatened to drag him from the pulpit, insomuch that he was obliged to withdraw, and desire Mr. Bradford to advance and endeavor to appease the people, who were so tumultuous, that they could not be quelled even by the authority of the lord mayor.

As soon as Mr. Bradford ascended the pulpit, the people shouted, "God save thy life, Bradford!" and then quietly attended to his discourse, in which he reproved them for their disorderly behavior, and exhorted them to peace and tranquillity; on which, after he had finished, they peaceably dispersed.

In the afternoon of the same day, Mr. Bradford preached at Bow church, when he took occasion to rebuke the people for their tumultuous behavior at St. Paul's in the morning.

Three days after this incident, he was summoned before the queen and her council, and there charged as the cause of the late riot about Bourn's preaching at St. Paul's, though he was the very person that preserved him from the outrage of the people, and appeased the tumult. He was also accused for preaching to the people at Bow church, though he then warmly exhorted them to peace. But nothing that he could allege in vindication of his innocence availed, for he was committed to the Tower on a charge of sedition, because they found he was a popular man, and greatly caressed by the people.

He was confined above a year and six months, till the popish

religion was restored by act of parliament. He then took occasion to examine himself concerning his faith, because he could not speak against the doctrine of the church of Rome without incurring much danger; whereas, while the laws of king Edward were unrepealed, he might freely speak according to the dictates of his conscience, and the rules of God's most holy word.

As Mr. Bradford would not admit of any tenets or practices but what were contained in the revealed word of God, he was deemed a heretic, first excommunicated, then condemned, and committed to the custody of the sheriffs of London, by whom he was conducted, the night before his execution, to the prison of Newgate; and the following day brought to the stake, with the martyr whose sufferings for the faith we are about to relate.

John Leafe was an apprentice to a tallow-chandler, and at the age of nineteen years, on an information laid against him of heresy, was committed to the Compter, by the alderman of the ward in which he lived.

After being some time confined in that prison, he was brought before bishop Bonner, and by him examined concerning his faith in the sacrament of the altar, and other points; to all which he answered in such a manner as gave little satisfaction to the tyrannical bishop.

A few days after this he underwent another examination; but his answers being the same as before, he was condemned, and delivered over to the secular power, for not believing that the bread and wine in the sacrament, by the words of consecration, are changed into the very body and blood of Christ, really and substantially.

After his condemnation, the bishop sent two papers to him, the one containing a recantation, and the other his confession. The messenger, after reading the former to him, (for he could neither read nor write himself,) asked if he would sign it; to which, without the least hesitation, he answered in the negative. He then read to him his confession, when he immediately took a pin, and pricking his hand, sprinkled the blood upon the paper, desiring the messenger to show the bishop that he had already signed it with his blood.

When these two martyrs were conducted to the place of execution, in Smithfield, Mr. Bradford fell prostrate on one side of the stake, and Leafe on the other. In this position they continued praying for some minutes, till Mr. Bradford was desired by the sheriff to make an end, and arise.

On this they both arose, and after Mr. Bradford had made a

short harangue to the people, they were both fastened to the stake, and the reeds and fagots placed round them.

Being thus prepared, Mr. Bradford, lifting up his eyes and hands to heaven, exclaimed, "O England, England, repent thee of thy sins; beware of Antichrist, beware of idolatry; take heed they do not deceive you." Then turning to young Leafe, who was to suffer with him, he said, "Be of good comfort, brother, the time of our deliverance is at hand." The young man replied, "The Lord Jesus receive our departing spirits."

The fire was then put to the fagots, and they both endured their sufferings with the utmost composure and resignation, reposing an unshaken confidence in that blessed Redeemer who died to save mankind.

MARGARET POLLEY, FIRST FEMALE MARTYR IN ENGLAND.—Such was the fury of bigoted zeal during the reign of Mary, that even the more tender sex did not escape the resentment of the Romish persecutors. These monsters in human form embraced every opportunity of exercising their cruelty, tyranny, and usurpation; nor could youth, age, or sex, impress on their minds the least feelings of humanity.

Information being given against Margaret Polley, to Maurice, bishop of Rochester, she was brought before him. The haughty prelate exclaimed against her as an obstinate heretic, and, after much scurrilous language, told her, "she was a silly woman, knew not what she said, and that it was the duty of every Christian to believe as the mother church hath taught and doth teach." He then asked her the following question: "Will you, Margaret Polley, recant the error which you maintain, be reconciled to the holy church, and receive the remission of sins?" To which she replied, "I cannot believe otherwise than I have spoken, because the practice of the church of Rome is contrary not only to reason, and my senses, but also to the word of God."

Immediately on this reply, the bishop pronounced sentence of condemnation against her; after which she was carried back to prison, where she remained for upwards of a month.

During her imprisonment, she was repeatedly exhorted to recant; but she refused all offers of life on such terms, choosing glory, honor and immortality hereafter, rather than a few short years in this vale of grief, and even those purchased at the expense of truth and conscience.

When the day appointed for her execution arrived, which was in July, 1555, she was conducted from the prison at Rochester to Tunbridge, where she was burned, sealing the truth of what she had testified with her blood, and showing that the

God of all grace out of the weakest vessel can give strength, and cause the meanest instruments to magnify the glories of his redeeming love.

On the same day that Margaret Polley suffered, one Christopher Wade, a weaver of Dartford, in Kent, who had likewise been condemned by the bishop of Rochester, shared the same fate, and at the same place; but they were executed separately, he first submitting to the dreadful sentence.

About the same time, John Bland, John Frankesh, Nicholas Sheterden, and Humphrey Middleton, were all burnt together at Canterbury. The two first were ministers and preachers of the gospel, the one being rector of Adesham, and the other vicar of Rolvindon, in Kent. They all resigned themselves to their fate with Christian fortitude, fervently praying to God to receive them into his heavenly kingdom.

Martyrdoms of John Launder and Dirick Carver.—John Launder, of Godstone, in the county of Surrey, husbandman; and Dirick Carver, of Brighthelmstone, in the county of Sussex, brewer, were apprehended in the dwelling-house of the latter, as they were at prayers, and sent up to the council at London, where being examined, and not giving satisfactory answers to the questions proposed, they were committed prisoners to Newgate, to wait the leisure and abide the determination of the cruel and arrogant bishop Bonner.

Launder, on his examination, said, that the occasion of his being at Brighthelmstone, was to transact some business for his father, and that hearing Mr. Carver was a great promoter of the doctrines of the reformation, he went to his house, in order to join in prayer to God with the pious Christians which resorted thither, on which he was apprehended by Mr. Gage, an officer.

He avowed his belief that "there is on earth one whole and universal Catholic church, the members of which are dispersed throughout the world; that the same church doth set forth and teach only two sacraments, which are, baptism and the Lord's supper; that whosoever doth teach or use any more sacraments, or any other ceremonies, he doth abhor them from the bottom of his heart." He further said, "that all the service, sacrifices, and ceremonies, now used in this realm of England, and in other parts of the world where they are used after the same manner, are erroneous, contrary to Christ's institution, and the determination of Christ's Catholic church, whereof he believeth himself to be a member. That in the sacrament, called the sacrament of the altar, there is not really and truly contained,

under the forms of bread and wine, the very natural body and blood of Christ in substance; but that when he did receive the material bread, he received the same in remembrance of Christ's death and passion, and no otherwise.

"Moreover, that the mass used in the realm of England, or elsewhere in Christendom, is abominable, and directly against God's word, and his Catholic church, and that there is nothing said or used in it good or profitable; for though the '*Gloria in excelsis*,' the creed and pater-noster, and other parts of the mass, are good in themselves, yet being used amongst other things that are superstitious, they become corrupt. Lastly, that auricular confession is not necessary to be made to any priest, or to any other creature, but every person ought to confess his sins to God alone, because no earthly power has any authority to absolve any man from his sins."

Having openly acknowledged and maintained these opinions in the bishop's consistory court, and refusing to recant, he was condemned, and delivered over to the secular power.

Dirick Carver, being examined by bishop Bonner concerning his faith in the sacrament of the altar, the mass, auricular confession, and the religion then taught and set forth in the church of England, delivered the following, as his invariable tenets, because founded on the infallible word of the only living and true God.

To the first point he declared, that "he had and did believe, that the very substance of the body and blood of Christ is not in the sacrament of the altar; and that there is no other substance remaining in that sacrament, after the words spoken by the priest, but the substance of bread and wine."

As to the mass, "he believed there was no sacrifice in it, nor any salvation for a Christian, except it was said in the mother-tongue, that he might understand it."

With respect to auricular confession, "he believed that it was necessary to apply to a priest for spiritual counsel; but that the absolution of the priest, by the imposition of hands, was not profitable to salvation; acknowledging, at the same time, that he had not been confessed, nor received the sacrament, since the coronation of the queen."

Concerning the last point, "he declared it as his opinion and belief that the faith and religion then taught and set forth was not agreeable to God's word, and that bishop Hooper, Mr. Cardmaker, Rogers, and other pious men, who were lately burned, were sound divines, and preached the true doctrine of Christ."

Being further examined, he confessed, "that since the queen's

coronation he had the bible and psalter read in English divers times, at his house in Brighthelmstone; and that, about twelve months then past, he had the English litany said in his house, with other prayers, in English."

After these examinations he was strongly persuaded to recant, but this he peremptorily refused; on which, sentence of condemnation was passed on him at the same time as on Launder, and the time of his execution was fixed for the 22d of July, at Lewes, in Sussex.

On his arrival at the stake he kneeled down and prayed; and when he had finished his prayers, he arose, and addressed the spectators. Being then fastened to the stake, and the fire kindled round him, he patiently submitted to his fate, and expired, calling out, "O Lord, have mercy upon me! Lord Jesus, receive my spirit!"

His fellow-prisoner, John Launder, was burnt the following day at Steyning; where he cheerfully gave up his life to that God from whose hands he had received it.

Martyrdom of John Denley, John Newman, and Patrick Packingham.—So perpetually were the popish emissaries in search of their prey, in all parts of the kingdom, that it was almost impossible long to escape them. As Mr. Denley and Mr. Newman were traveling together into Essex, on a visit to some friends, they were accidentally met by Mr. Tyrrel, justice of the peace for the said county, who, suspecting them of heresy, caused them to be apprehended and searched; and at the same time took from Mr. Denley a confession of his faith in writing, concerning the sacrament of the altar, together with certain notes collected from the holy scriptures.

The justice immediately sent them to London, and with them a letter to be presented to the council, together with the papers he found on the former.

On their being brought before the council, they were admonished and desired to yield obedience to the queen's laws; but this advice proving ineffectual, their examination was referred to Bonner, bishop of London.

On the 28th of June, 1555, Denley and Newman, together with Patrick Packingham, (who had been apprehended two days before,) were brought before Bonner, at his palace in London.

The bishop having examined the two former upon their confessions, and finding them inflexibly to adhere to the same, he used his customary exhortation; on which Denley said, "God save me from your counsel, and keep me in the mind I am in; for that which you count heresy, I take to be truth."

On the 5th of July the bishop proceeded, in the usual form, against these three persons, in his consistory court at St. Paul's. After the various articles and their answers had been read, they were exhorted to recant, and both promises and threats were used by Bonner in order to prevail with them; but on their remaining steadfast in their faith and profession, they were all condemned as heretics, and delivered into the custody of the sheriffs of London, who conducted them to Newgate, where they were kept till writs were issued for their execution.

Denley was ordered to be burned at Uxbridge, where, being conveyed on the day appointed, he was chained to the stake, and expired in the midst of the flames, singing a psalm to the praise of his Redeemer. A popish priest who was present at his execution was so incensed at his singing, that he ordered one of the attendants to throw a fagot at him, which was accordingly done, and he received a violent fracture in his skull, which, with the fire, soon deprived him both of speech and life.

A few days after, Packingham suffered at the same place; but Newman was executed at Saffron-Walden, in Essex. They both died with great fortitude and resignation, cheerfully resigning their souls into the hands of Him who gave them, in full expectation of receiving crowns of glory in the heavenly mansions.

CHAPTER VIII.

Martyrdoms of William Coker, William Hooper, Henry Lawrence, Richard Collier, Richard Wright, and William Steer.

Information having been given, at the same time, against these six persons, they were all brought before Dr. Richard Thornton, bishop of Dover, and his assistants, in the spiritual court of Canterbury; when various articles were respectively exhibited against them; to all which they answered as men determined to adhere to the truth of that gospel they had professed, and were remanded to prison.

Being again brought before the above persons, they were further examined, when William Coker declared he would answer no otherwise than as he had done before. Being offered six days' respite to consider of it, he refused to accept their indulgence; in consequence of which he immediately received sentence of death.

Hooper, at first, seemed to assent to the faith and determination of the Roman Catholic church; but, on serious reflection, he retracted, and firmly professed his faith in the pure gospel of Christ, as well as renounced the errors of popery. He was, therefore, also sentenced to be burned.

Lawrence, who was next examined, denied auricular confession, and "refused to receive the sacrament of the altar, because the order of the holy scripture was changed in the order of the said sacrament." Being asked concerning the verity of the sacrament given to Christ's disciples, he affirmed that "even as Christ gave his very body to his disciples, so likewise Christ himself said he was a door, &c.;" adding, moreover, "that, as he said before, so he still said, that the sacrament of the mass is an idol, and no resemblance of Christ's passion." Being required to subscribe to these articles, he wrote under the bill of examination as follows: "Ye are all of Antichrist, and him ye follow." He was then prevented from speaking further, and sentence of condemnation was pronounced on him in the usual form.

Collier, being examined with respect to the sacrament of the altar, answered, "he did not believe there was the real and substantial body and blood of Christ, but only bread and wine; and that it was most abominable, detestable, and wicked, to believe otherwise." In consequence of this, he likewise received sentence of death.

Wright, being asked by the judge what he believed of the real presence in the sacrament, answered, "that, touching the sacrament of the altar and the mass, he was ashamed to speak of it; nor would he, therefore, by any means allow it." In consequence of which he also received condemnation.

Steer, the last examined, was required by the judge to answer the articles laid before him. But he denied the judge's authority, and observed, that Thomas Cranmer, archbishop of Canterbury, then in prison, was his diocesan; and, therefore, required Dr. Thornton to show his authority from the archbishop, or otherwise he would deem it invalid. With respect to the sacrament of the mass, he said, "as he found not the popish belief contained in the scriptures, he entirely disbelieved it;" in consequence of which he received the same sentence with his fellow-prisoners.

These six men, being thus condemned for professing the truth of Christ's gospel, were immediately delivered over to the secular power. They continued in prison, consoling each other daily in prayer, till the 31st of August, the day appointed for

his execution, when they were conveyed to Canterbury, and there led to the stakes, of which there were three, two of them being chained to each. They all joyfully yielded up their lives as sacrifices to God, in testimony of their regard to the word of truth, "which abideth to all eternity."

CHAPTER IX.

Martyrdoms of George Tankerfield, Elizabeth Warne, Robert Smith, and others.

GEORGE TANKERFIELD was brought up by his parents in the popish religion, to which he zealously adhered till the beginning of the reign of queen Mary, when the horrid cruelties exercised on those who dissented from that church so strongly impressed his mind, that he began to detest the principles of that religion he had hitherto professed.

In consequence of this, he applied himself, with great diligence, to obtain a knowledge of the scriptures, sought the directions of unerring wisdom, and the teaching of that Spirit which alone can lead unto all truth, and, by the grace of God, soon attained to a very competent knowledge of the doctrines of the reformed church, as well as detected the errors, superstition and idolatry of the popish faith.

Being thus grounded in the great truths of the gospel, he communicated his sentiments to his most intimate friends, whom he exhorted to search the sacred records, nor be blindly led by such as imposed on them creeds, which, on examination, he found contrary to the divine mind and will as contained in the holy scriptures.

This deviation from the principles he had before so warmly professed and zealously maintained excited the astonishment of his friends, and raised the resentment of the popish faction, especially those who were more immediately concerned in its restoration; insomuch that Sir Roger Cholmondeley, and Dr. Martin, two of the queen's commissioners for ecclesiastical affairs, despatched a yeoman to Tankerfield's house, in order to apprehend and bring him before them.

Mr. Tankerfield being absent when the yeoman came in quest of him, it was pretended that he was wanted to dress a dinner at the house of lord Paget. When he came home, his

wife told him that he was required to attend at a banquet; to which he replied, "A banquet, woman! such a banquet as will not be pleasing to the flesh; but God's will be done."

He was then seized by a constable, and committed to Newgate; and after being confined there some time, was brought before, and repeatedly examined by, bishop Bonner, and others, concerning divers articles and tenets of religion. The bishop, in his usual manner, exhorted him to recant his opinions, declaring them to be damnable heresies; but Tankerfield assured his lordship that he would persist in his belief till it should be proved erroneous from scripture authority, being regardless of the tenets of the greatest prelate upon earth, if not founded on the word of eternal truth, declaring, at the same time, that the arbitrary commissioners for ecclesiastical affairs condemned persons without proving any thing against them.

Bonner, with an affected concern for his interests, temporal and eternal, used many enticing words to bring him to the "mother church;" but our martyr boldly told him, that the church of which the pope is supreme is no part of Christ's Catholic church; and pointing to the bishop, he said, "Good people, beware of him, and such as he is, for these be they that deceive you."

The bishop was so enraged at his resolute behavior, that he immediately proceeded to read the sentence of condemnation; after which Mr. Tankerfield was delivered over to the secular power. The place allotted for his execution was St. Alban's in Hertfordshire.

"He was brought to St. Alban's by the high sheriff of Hertfordshire, Edward Brocket, Esq. and Mr. Pulter, of Hitchen, who was under-sheriff. They put up at the Cross-Keys inn, where there was a great concourse of people to see and hear the prisoner; some were sorry to see so pious a man brought to be burned, others praised God for his constancy and perseverance in the truth. Contrariwise, some said it was pity he did stand in such opinions: and others, both old men and women, cried against him; one called him heretic, and said it was pity that he lived. But Tankerfield spake unto them so effectually out of the word of God, lamenting their ignorance, and protesting unto them his unspotted conscience, that God did mollify their hardened hearts, insomuch that some of them departed out of the chamber weeping.

"About two o'clock, when the sheriffs returned from dinner, they brought Mr. Tankerfield out of the inn to the place where he should suffer, which was called Romeland, being a green

place near the west end of the Abbey church; unto which when he was come, he kneeled down by the stake that was set up for him; and after he had ended his prayers he arose, and with a joyful faith said, that although he had a sharp dinner, yet he hoped to have a joyful supper in heaven.

"While the fagots were set about him, there came a priest and persuaded him to believe on the sacrament of the altar, and he would be saved. But Tankerfield cried vehemently, 'I defy the whore of Babylon: fy on that abominable idol: good people, do not believe him.' And then the mayor of the town commanded fire to be set to the heretic, and said, If he had but one load of fagots in the world, he would give them to burn him. Amidst this confusion, there was a certain knight who went unto Tankerfield, and taking him by the hand, said, 'Good brother, be strong in Christ;' this he spake softly; and Tankerfield said, 'O sir, I thank you, I am so, I thank God.' Then fire was set unto him, and he desired the sheriff and all the people to pray for him; most of them did so. And so embracing the fire, he called on the name of the Lord Jesus, and was quickly out of pain."

Elizabeth Warne.—This pious woman, and steadfast believer in the pure gospel of Christ, (according to the dying request of her husband, who, some time before, had sealed the truth with his blood,) persisted in worshiping God according to the dictates of her own conscience, and the form she conceived was contained in the divine command.

Information being given against her, she was apprehended in a house in Bow-churchyard, in company with several others, who were assembled for prayer and other spiritual exercises, and with them sent to the Compter, from whence she was committed to Newgate.

She had been but a few days confined before she was sent for by the queen's commissioners, who, after some examination, gave her up to the bishop of London.

The chief article alleged against her by Bonner was, her not believing the real presence in the sacrament of the altar: she was also accused of absenting herself from church, speaking against the mass, despising the ceremonies of the holy mother church, &c. To these accusations she gave such answers as highly offended the bishop, who warmly exhorted her to recant her erroneous and heretical opinions. She replied, "Do with me what you will; for if Christ was in an error, then I am in an error."

On this peremptory declaration she was condemned as a here-

tic, delivered to the sheriff of London, and conducted to Newgate. When the day appointed for her execution arrived, she was carried from Newgate to Stratford-le-Bow, where she suffered martyrdom for the cause of Christ and his gospel, in August, 1555, following her husband through the path of a fiery trial, to the heaven of rest that awaits all the disciples of our blessed and glorious Redeemer.

Robert Smith.—This martyr was originally educated in the Roman Catholic religion; but having for some time enjoyed a place under the provost of Eton college, he was converted to the true faith by the preaching of several reformed ministers in that learned seminary. By continually searching the scriptures, he soon became well acquainted with the doctrines of the gospel. He was also very exemplary in his life and conversation, attracting the veneration and esteem of all those who knew him.

As he was known to profess the Protestant religion, he was, on the accession of queen Mary, deprived of his post in the college, and soon after sent up prisoner to the bishop of London, by whom he was committed to Newgate, after having been examined by him several times, at his palace, and in other places.

After the articles against him were read, Mr. Smith remonstrated with the lord mayor, sheriffs, and others who were present on the occasion, in the following manner: turning to the lord mayor he said, "I require you, my lord, in God's behalf, unto whom pertaineth your sword and justice, that I may here before your presence answer to these objections that are laid against me, and have probation of the same; and if any thing that I have said, or will say, be proved (as my lord saith) heresy, I shall not only with all my heart forsake the same, and cleave to the truth, but also recant wheresoever you shall assign me, and all this audience shall be witness to the same."

"If your chancellor will do me any good, and take any pains, as you say, let him take mine articles in his hands that you have objected against me, and either prove one of them heresy, or any thing that you do to be good: and if he be able so to do, I stand here with all my heart to hear him; if not, I have no need, I praise God, of his sermon: for I come to answer for my life, and not to hear a sermon."

Then began the sentence, "In the name of God," &c. To which Smith answered, that he began in a wrong name, asking him where he learned in scripture to give sentence of death against any man for his conscience sake. To which he made no answer, but went on, and immediately cried, "Away with him." Then Smith turned to the lord mayor, and said, "Is it

not enough for you, my lord mayor, and you that are the sheriffs, that you have left the straight way of the Lord, but you must condemn Christ causeless ?"

"Though, my lord, you have here exercised your authority unjustly, and will not attend to the cry of the poor, I commit my cause to that God who judgeth aright, and will render unto every man according to his deeds; that God at whose awful bar both you and I must stand without respect or authority, and where sentence will be passed without partiality, bigotry, or caprice, and according to the eternal laws of infallible truth."

After this, Mr. Smith was carried back to Newgate, where he was closely confined till the 8th of August, which was appointed for his execution. On the morning of that day he was conducted, under a strong guard, to Uxbridge, and there led to the stake. He bore his punishment with the most amazing fortitude, in full hopes that he was giving up a temporary existence for one that would be immortal.

About the same period that Mr. Smith was burnt, three others, who had been condemned by bishop Bonner, shared the same fate; namely, STEPHEN HARWOOD, THOMAS FUST, and WILLIAM HALE. The first of these suffered at Stratford, near Bow; the second at Ware, and the third at Barnet.

GEORGE KING, THOMAS LEYES, AND JOHN WADE.—These three persons, being most cruelly used in Lollard's Tower, and falling sick there, were so weak that they were removed into different houses in the city, where they died, and were then thrown into the fields, and there buried in the night by some of the faithful brethren, none of whom, in the daytime, durst do it.

The same *Catholic charity* was also shown to WILLIAM ANDREW, of Horsley, in the county of Essex, carpenter, who was brought to Newgate the first of April, 1555. His principal persecutor was lord Rich, who sent him to prison.

Being twice examined before bishop Bonner, Andrew boldly stood in defence of his religion. At length, by the severe usage he met with in Newgate, he there lost his life, which otherwise would have been taken away by fire: and so after the popish manner he was cast out into a field, and by night was privately buried by the hands of good men and faithful brethren.

CHAPTER X.

Martyrdom of the Rev. Robert Samuel, and others.

Mr. Robert Samuel was a very pious man, and an eminent preacher of the gospel, according to the principles of the reformation, during the reign of Edward VI. He attended his charge with indefatigable industry, and by his preaching and living recommended and enforced the truth of the gospel.

Soon after the accession of queen Mary, he was turned out of his living, and retired to Ipswich; but he could not refrain from using his utmost efforts to propagate the reformed religion, and, therefore, what he was prevented doing in public, he did in private. He assembled those who had been accustomed to hear him in a room in his house, and there daily taught them such precepts as might lead them to salvation.

While he was spending his time in this Christian manner, the queen commanded the commissioners for ecclesiastical affairs to publish an order, that all priests who had been married in the days of king Edward should put away their wives, and be compelled again to chastity (as their hypocritical term expressed it) and a single life.

This order Mr. Samuel could by no means obey, because he knew it to be abominable, contrary to the law of Christ, and every tie, social and humane. Therefore, determining within himself that God's laws were not to be violated for the traditions of men, he still kept his wife at Ipswich, and omitted no opportunity of instructing his Christian friends in the neighborhood.

At length, his conduct reaching the ears of Foster, a justice of peace in those parts, every artifice was used by that popish bigot to apprehend Mr. Samuel, who was at length taken into custody by some of his myrmidons, when on a visit to his wife at Ipswich. Many efforts had been made without success, but, at length, information having been given of the precise time when he was to visit his wife, they deferred their enterprise till night, (fearing the resentment of the people if they should attempt to apprehend him by day,) when great numbers beset him, and he quietly resigned himself into their hands.

Being taken before Foster, he was committed to Ipswich jail, where he conversed and prayed with many of his fellow-sufferers, during his confinement in that place.

In a short time he was removed from Ipswich to Norwich,

where Dr. Hopkin, the persecuting bishop of that diocese, and Dunning, his chancellor, exercised on him the most intolerable cruelties.

Among all the inhuman wretches with which the nation abounded at that time, none could be compared for cruelty with these two tyrants; for while the rage of others was generally satisfied with imprisonment and death, these were notorious for new-invented tortures, by which some of their prisoners were brought to recant, and others were driven into all the horrors of the most bewildered madness.

In order to bring Mr. Samuel to recant, they confined him in a close prison, where he was chained to a post in such a manner, that, standing only on tiptoe, he was, in that position, forced to sustain the whole weight of his body.

To aggravate his torment, they kept him in a starving condition twelve days, allowing him no more than two bits of bread and three spoonfuls of water each day, which was done in order to protract his misery till they could invent new torments to overcome his patience and resolution.

These inhuman proceedings brought him to so shocking a state, that he was often ready to perish with thirst and hunger.

At length, when all the tortures that these savages could invent proved ineffectual, and nothing could induce our martyr to deny his great Lord and Master, he was condemned to be burned, an act less cruel than what he had already suffered.

On the 31st of August, 1555, he was taken to the stake, where he declared to the people around him what cruelties he had suffered during the time of his imprisonment, but that he had been enabled to sustain them all by the consolations of the divine spirit, with which he had been daily visited.

As this eminent martyr was being led to execution, a young woman, who had belonged to his congregation, and received the benefit of his spiritual discourses, came up to him, and, as the last token of respect, cordially embraced him. This being observed by some of the bloodthirsty papists, diligent inquiry was made for her the next day, in order to bring her to the like fate with her revered pastor, but she happily eluded their search, and escaped their cruel intentions.

Before Mr. Samuel was chained to the stake, he exhorted the spectators to avoid idolatry, and hold fast to the truth of the gospel; after which he knelt down and prayed.

When he had finished his prayer he arose, and being fastened to the stake, the fagots were placed round him, and immediately lighted. He bore his sufferings with a courage and resolution

truly Christian, cheerfully resigning this life of care and trouble in exchange for another, where death shall be swallowed up in victory, where the tears shall be wiped away from all eyes, and an eternity employed in singing the praises of that grace which has brought the redeemed of the Lord from much tribulation, and advanced them to mansions at the right hand of God, where are pleasures for evermore.

About the same time that Mr. Samuel suffered, several others shared the same fate, for adhering to the principles of the reformed religion.

William Allen, a laboring man, was burnt at Walsingham, in Norfolk.

Thomas Cob, a butcher, suffered at Thetford, in the same county.

Roger Coo was an aged man, and was committed to the fire at Yoxford, in the county of Suffolk, where he most blessedly concluded his long-extended years, in the month of September, 1555.

Four others suffered about the same time at Canterbury, viz. George Cotmer, Robert Streater, Anthony Burward, and George Brodridge; all of whom bore their punishment with Christian fortitude, glorifying God in the midst of the flames.

CHAPTER XI.

Sufferings and Martyrdoms of Robert Glover and Cornelius Bongey, of Coventry; and of William Wolsey and Robert Pigot, of the Isle of Ely.

At the time Mr. Glover was apprehended, he lay sick at the house of his brother John Glover, who had secreted himself, on account of a warrant being issued to bring him before his ordinary, on a suspicion of heresy.

Though Mr. Robert Glover was in great danger from the bad state of his health, yet such was the brutality of the popish emissaries, that they took him out of his bed, and carried him to Coventry jail, where he continued ten days, though no misdemeanor was alleged against him. When the ten days were expired, in which he suffered great affliction from his illness, he was brought before his ordinary, the bishop of Lichfield and Coventry, who told him he must submit to ecclesiastical authority, and stand reproved for not coming to church.

Mr. Glover assured his lordship, that he neither had nor would come to church, so long as the mass was used there, to save five hundred lives, challenging him to produce one proof from scripture to justify that idolatrous practice.

After a long altercation with the bishop, in which Mr. Glover both learnedly and judiciously defended the doctrines of the reformation, against the errors and idolatries of popery, and evinced that he was able to "give a reason for the faith that was in him," he was remanded back to Coventry jail, where he was kept close prisoner, without a bed, notwithstanding his illness; nevertheless, the divine comforts enabled him to sustain such cruel treatment without repining.

From Coventry he was removed to Lichfield, where he was visited by the chancellor and prebendaries, who exhorted him to recant his errors, and be dutiful to the holy mother church; but he refused to conform to that, or any other church, whose doctrines and practices were not founded on scripture authority, which he determined to make the sole rule of his religious conduct.

After this visit he remained alone eight days, during which time he gave himself up to constant prayer, and meditation on the exceeding precious promises of God, through our Lord Jesus Christ, to all true believers, daily amending in bodily health, and increasing in the true faith of the gospel.

At the expiration of eight days, he was again brought before the bishop, who inquired how his imprisonment agreed with him, and warmly entreated him to become a member of the mother church, which had continued many years; whereas the church of which he had professed himself a member was not known but in the time of Edward VI.

After several other examinations, public and private, he was condemned as a heretic, and delivered over to the secular power.

Cornelius Bongey (who was apprehended much about the same time as Mr. Glover, and suffered with him) was examined by Randolph, bishop of Lichfield and Coventry, and the following allegations brought against him:

1. That he did hold, maintain and teach, in the city of Coventry, that the priest hath no power to absolve a sinner from his sins.

2. That he asserted there were in the church of Christ but two sacraments; baptism, and the Lord's supper.

3. That in the sacrament of the popish altar there was not the real body and blood of Christ, but the substance of bread and wine even after consecration.

4. That, for the space of several years, he did hold and defend, that the pope is not the head of the visible church on earth.

Mr. Bongey acknowledged the justness of these allegations, and protested that he would hold fast to them so long as he lived; in consequence of which he also was delivered over to the secular power.

On the 20th of September, 1555, these two martyrs were led to the stake at Coventry, where they both yielded up their spirits to that God who gave them, hoping, through the merits of the great Redeemer, for a glorious resurrection to life immortal.

John and William Glover, brothers to Robert, were sought after by the popish emissaries, in order to be brought to the stake, but they eluded their searches, and happily escaped. However, the resentment of the popish persecutors did not cease here, for after their deaths the bones of one were taken up and dispersed in the highway; and the remains of the other were deposited in a common field.

William Wolsey and Robert Pigot.—Information being laid against these two persons by the popish emissaries, they were sought after, and soon apprehended. William Wolsey was first taken, and being brought before a neighboring justice, was bound over to appear at the ensuing sessions for the Isle of Ely. But, a few days after, he was again taken into custody, and committed to Wisbeach jail, there to remain till the next assizes for the county.

During his confinement here he was visited by the chancellor of Ely, who told him that he was out of the pale of the Catholic church, and desired that he would not meddle any more with the scriptures than became a layman.

After a short pause, Mr. Wolsey addressed the chancellor as follows: "Good doctor, what did our Savior mean when he said, Wo be unto you, scribes and Pharisees, hypocrites, for ye shut up the kingdom of heaven before men; ye yourselves go not in, neither suffer ye them that come to enter in?"

Dr. Fuller replied, "You must understand that Christ spake to the scribes and Pharisees."

"Nay, Mr. Doctor," answered Wolsey, "Christ spake even to you, and your fellows here present, and to all such as you are."

Robert Pigot was apprehended, and brought before Sir Clement Hyam, who reproved him severely for absenting himself from church. The reason he assigned for his absence was, that "he considered the church should be a congregation of believers, assembled together for the worship of God, according to the manner laid down in his most holy word; and not a church of

human invention, founded on the whimsical fancy of fallible men."

In consequence of this answer, he was, with Wolsey, committed to prison, where they both remained till the day appointed for their execution. During their confinement, several of the neighbors came to visit them, among whom was Peter Valerices, a Frenchman, chaplain to the bishop of Ely, who thus addressed them: "My brethren, according to mine office, I am come to talk with you, for I have been almoner here these twenty years and more, wherefore, my brethren, I desire you to take it in good part. I desire not to force you from your faith, but I require and desire you, in the name of Jesus Christ, that you stand to the truth of his gospel and his word; and I beseech almighty God, for his Son's sake, to preserve both you and me in the same unto the end, for I know not, brethren, how soon I may be in the same case with you."

This address, being so different from what was expected, drew tears from all who were present, and greatly comforted our martyrs.

On the 9th of October, Pigot and Wolsey were brought before Dr. Fuller the chancellor, and other commissioners for ecclesiastical affairs, who laid several articles to their charge, but particularly that of the sacrament of the altar.

When that article was proposed, they jointly declared the sacrament of the altar was an idol, and that the real body and blood of Christ was not present in the said sacrament; and to this opinion they said they would stand, though at the peril of their lives, being founded on the authority of God's word, which enjoined the worship of the supreme God alone.

These two martyrs thus persevering in the faith of the pure gospel, sentence of death was passed, and they were both ordered to be burned as heretics.

On the 16th of October, 1555, the day appointed for their execution, they were conducted to the stake, amidst the lamentations of great numbers of spectators. Several English translations of the New Testament being ordered to be burned with them, they took each one of them in their hands, lamenting, on the one hand, the destroying so valuable a repository of sacred truth, and glorying, on the other, that they were deemed worthy of sealing the same with their blood.

They both died in the triumph of faith, magnifying the power of divine grace, which enables the servants of God to glory in tribulation, and count all things but dross, for the excellency of the knowledge of Christ their Redeemer.

CHAPTER XII.

The Lives, Sufferings and Martyrdom of Hugh Latimer, Bishop of Worcester; and Nicholas Ridley, Bishop of London.

Hugh Latimer was born of humble parents at Thirkestone, in Leicestershire, about the year 1475, who gave him a good education, and sent him to Cambridge, where he showed himself a zealous papist, and inveighed much against the reformers, who at that time began to make some figure in England. But conversing frequently with Thomas Bilney, the most considerable person at Cambridge of all those who favored the reformation, he saw the errors of popery, and became a zealous Protestant.

Latimer, being thus converted, labored, both publicly and privately, to promote the reformed opinions, and pressed the necessity of a holy life, in opposition to those outward performances which were then thought the essentials of religion. This rendered him obnoxious at Cambridge, then the seat of ignorance, bigotry and superstition. However, the unaffected piety of Mr. Bilney, and the cheerful and natural eloquence of honest Latimer, wrought greatly upon the junior students, and increased the credit of the Protestants so much, that the papist clergy were greatly alarmed, and, according to their usual practice, called aloud for the secular arm.

Under this arm Bilney suffered at Norwich: but his sufferings, far from shaking the reformation at Cambridge, inspired the leaders of it with new courage. Latimer began to exert himself more than he had yet done, and succeeded to that credit with his party which Bilney had so long supported. Among other instances of his zeal and resolution in this cause, he gave one which was very remarkable: he had the courage to write to the king (Henry VIII.) against a proclamation, then just published, forbidding the use of the bible in English, and other books on religious subjects. He had preached before his majesty once or twice at Windsor; and had been taken notice of by him in a more affable manner than that monarch usually indulged towards his subjects.

But whatever hopes of preferment his sovereign's favor might have raised in him, he chose to put all to the hazard rather than omit what he thought his duty. His letter is the picture of an honest and sincere heart: he concludes in these terms: "Accept, gracious sovereign, without displeasure, what I have

written; I thought it my duty to mention these things to your majesty. No personal quarrel, as God shall judge me, have I with any man: I wanted only to induce your majesty to consider well what kind of persons you have about you, and the ends for which they counsel. Indeed, great prince, many of them, or they are much slandered, have very private ends. God grant your majesty may see through all the designs of evil men, and be in all things equal to the high office with which you are intrusted. Wherefore, gracious king, remember yourself; have pity upon your own soul, and think that the day is at hand when you shall give account of your office, and the blood which hath been shed by your sword: in the which day, that your grace may stand steadfastly, and not be ashamed, but be clear and ready in your reckoning, and have your pardon sealed with the blood of our Savior Christ, which alone serveth at that day, is my daily prayer to him, who suffered death for our sins. The spirit of God preserve you."

Lord Cromwell was now in power, and being a favorer of the reformation, he obtained a benefice in Wiltshire for Latimer, who immediately went thither and resided, discharging his duty in a very conscientious manner, though much persecuted by the Romish clergy; who, at length, carried their malice so far as to obtain an archiepiscopal citation for his appearance in London. His friends would have had him quit England; but their persuasions were in vain.

He set out for London in the depth of winter, and under a severe fit of the stone and colic; but he was most distressed at the thoughts of leaving his parish exposed to the popish clergy. On his arrival at London, he found a court of bishops and canonists ready to receive him; where, instead of being examined, as he expected, about his sermons, a paper was put into his hands, which he was ordered to subscribe, declaring his belief in the efficacy of masses for the souls in purgatory, of prayers to the dead saints, of pilgrimages to their sepulchres and relics, the pope's power to forgive sins, the doctrine of merit, the seven sacraments, and the worship of images; which when he refused to sign, the archbishop, with a frown, ordered him to consider what he did. "We intend not," said he, "Mr. Latimer, to be hard upon you; we dismiss you for the present; take a copy of the articles; examine them carefully; and God grant, that at our next meeting we may find each other in better temper."

At the next, and several succeeding meetings, the same scene was acted over again. He continued inflexible, and they continued to distress him. Three times every week they regularly

sent for him, with a view either to draw something from him by captious questions, or to tease him at length into compliance. Tired out with this usage, when he was again summoned, instead of going he sent a letter to the archbishop, in which, with great freedom, he told him, "That the treatment he had lately met with had brought him into such a disorder as rendered him unfit to attend that day; that in the mean time he could not help taking this opportunity to expostulate with his grace for detaining him so long from his duty; that it seemed to him most unaccountable, that they, who never preached themselves, should hinder others; that, as for their examination of him, he really could not imagine what they aimed at; they pretended one thing in the beginning, and another in the progress; that if his sermons gave offence, although he persuaded himself they were neither contrary to the truth, nor to any canon of the church, he was ready to answer whatever might be thought exceptionable in them; that he wished a little more regard might be had to the judgment of the people; and that a distinction might be made between the ordinances of God and man; that if some abuses in religion did prevail, as was then commonly supposed, he thought preaching was the best means to discountenance them; that he wished all pastors might be obliged to perform their duty; but that, however, liberty might be given to those who were willing; that as to the articles proposed to him, he begged to be excused subscribing to them; while he lived, he never would abet superstition; and that, lastly, he hoped the archbishop would excuse what he had written; he knew his duty to his superiors, and would practise it; but in that case, he thought a stronger obligation lay upon him."

The bishops, however, continued their persecutions, but their schemes were frustrated in an unexpected manner. Latimer being raised to the see of Worcester, in the year 1533, by the favor of Anne Boleyn, then the favorite wife of Henry, to whom, most probably, he was recommended by lord Cromwell, he had now a more extensive field to promote the principles of the reformation, in which he labored with the utmost pains and assiduity. All the historians of those times mention him as a person remarkably zealous in the discharge of his new office; and tell us, that in overlooking the clergy of his diocese, he was uncommonly active, warm and resolute, and presided in his ecclesiastical court with the same spirit. In visiting, he was frequent and observant; in ordaining, strict and wary; in preaching, indefatigable; and in reproving and exhorting, severe and persuasive.

In 1536, he received a summons to attend the parliament and convocation, which gave him a further opportunity of promoting the work of reformation, whereon his heart was so much set. Many alterations were made in religious matters, and, a few months after, the bible was translated into English, and recommended to a general perusal in October, 1537.

Latimer, highly satisfied with the prospect of the times, now repaired to his diocese, having made no longer stay in London than was absolutely necessary. He had no talents, and he pretended to have none, for state affairs. His whole ambition was to discharge the pastoral functions of a bishop, neither aiming to display the abilities of a statesman, nor those of a courtier. How very unqualified he was to support the latter of these characters, the following story will prove: It was the custom in those days for the bishops to make presents to the king on New-year's day, and many of them presented very liberally, proportioning their gifts to their hopes and expectations. Among the rest, Latimer, being then in town, waited upon the king, with his offering; but instead of a purse of gold, which was the common oblation, he presented a New Testament, with a leaf doubled down in a very conspicuous manner at this passage—"Whoremongers and adulterers God will judge."

In 1539, he was summoned again to attend the parliament: the bishop of Winchester, Gardiner, was his great enemy: and, upon a particular occasion, when the bishops were with the king, kneeled down and solemnly accused bishop Latimer of a seditious sermon preached at court. Being called upon by the king, with some sternness, to vindicate himself, Latimer was so far from denying and palliating what he had said, that he nobly justified it; and turning to the king, with that noble unconcern which a good conscience inspires, "I never thought myself worthy," said he, "nor did I ever sue to be a preacher before your grace; but I was called to it, and would be willing, if you mislike it, to give place to my betters; for I grant, there may be a great many more worthy of the room than I am. And if it be your grace's pleasure to allow them for preachers, I can be content to bear their books after them. But if your grace allow me for a preacher, I would desire you to give me leave to discharge my conscience, and to frame my doctrine according to my audience. I had been a very dolt, indeed, to have preached so at the borders of your realm, as I preach before your grace." The boldness of this answer baffled his accuser's malice; the severity of the king's countenance changed into a gracious smile, and the bishop was dismissed with that obliging freedom which this monarch never used but to those he esteemed.

However, as Latimer could not give his vote for the act of the six papistical articles drawn up by the duke of Norfolk, he thought it wrong to hold any office in a church where such terms of communion were required, and therefore he resigned his bishopric, and retired into the country, where he purposed to live a sequestered life. But in the midst of his security, an unhappy accident carried him again into the tempestuous atmosphere of the court: he received a bruise by the fall of a tree, and the contusion was so dangerous that he was obliged to seek for better assistance than could be afforded him by the unskilful surgeons of that part of the country where he resided. With this view he repaired to London, where he had the misfortune to see the fall of his patron, the lord Cromwell; a loss which he was soon made sensible of. For Gardiner's emissaries quickly found him out in his concealment, and a pretended charge of his having spoken against the six articles being alleged against him, he was sent to the Tower, where, without any judicial examination, he suffered, through one pretence and another, a cruel imprisonment for the remaining six years of king Henry's reign.

On the death of Henry, the Protestant interest revived under his son Edward, and Latimer, immediately upon the change of the government, was set at liberty. An address was made to the protector, to restore him to his bishopric: the protector was very willing to gratify the parliament, and proposed the resumption of his bishopric to Mr. Latimer; who, now thinking himself unequal to the weight of it, refused to resume it, choosing rather to accept an invitation from his friend archbishop Cranmer, and to take up his residence with him at Lambeth; where his chief employment was to hear the complaints and redress the grievances of the poor people; and his character for services of this kind was so universally known, that strangers from every part of England resorted to him.

In these employments he spent more than two years, during which time he assisted the archbishop in composing the homilies which were set forth by authority in the reign of king Edward: he was also appointed to preach the Lent sermons before his majesty, which office he performed during the first three years of his reign.

Upon the revolution which happened at court after the death of the duke of Somerset, he retired into the country, and made use of the king's license as a general preacher, in those places where he thought his labors might be most serviceable.

He was thus employed during the remainder of that reign,

and continued the same course, for a short time, in the beginning of the next; but as soon as the re-introduction of popery was resolved on, the first step towards it was the prohibition of all preaching, and licensing only such as were known to be popishly inclined. The bishop of Winchester, who was now prime minister, having proscribed Mr. Latimer from the first, sent a message to cite him before the council. He had notice of this design some hours before the messenger's arrival, but he made no use of the intelligence. The messenger found him equipped for his journey, at which expressing his surprise, Mr. Latimer told him that he was as ready to attend him to London, thus called upon to answer for his faith, as he ever was to take any journey in his life; and that he doubted not but that God, who had already enabled him to preach the word before two princes, would enable him to witness the same before a third. The messenger then acquainting him that he had no orders to seize his person, delivered a letter, and departed. However, opening the letter, and finding it a citation from the council, he resolved to obey it, and set out immediately. As he passed through Smithfield, he said, cheerfully, "This place of burning hath long groaned for me." The next morning he waited upon the council, who, having loaded him with many severe reproaches, sent him to the Tower, from whence, after some time, he was removed to Oxford.

Nicholas Ridley, bishop of London, received the earliest part of his education at Newcastle-upon-Tyne, from whence he was removed to the university of Cambridge, where his great learning and distinguished abilities so recommended him, that he was made master of Pembroke hall, in that university.

After being some years in this office, he left Cambridge, and traveled into various parts of Europe for his advancement in knowledge. On his return to England he was made chaplain to Henry VIII. and bishop of Rochester, from which he was translated to the see of London by Edward VI.

In private life he was pious, humane, and affable: in public he was learned, sound and eloquent; diligent in his duty, and very popular as a preacher.

He had been educated in the Roman Catholic religion, but was brought over to the reformed faith by reading Bertram's book on the sacrament; and he was confirmed in the same by frequent conferences with Cranmer and Peter Martyr, so that he became a zealous promoter of the reformed doctrines and discipline during the reign of king Edward.

On the accession of queen Mary, he shared the same fate

with many others who professed the truth of the gospel. Being accused of heresy, he was first removed from his bishopric, then sent to the Tower of London, and afterwards to Bocardo prison, in Oxford; from whence he was committed to the custody of Mr. Irish, mayor of that city, in whose house he remained till the day of his execution.

On the 30th of September, 1555, these two eminent prelates were cited to appear in the divinity school at Oxford, which they accordingly did.

Dr. Ridley was first examined, and severely reprimanded by the bishop of Lincoln, because, when he heard the "cardinal's grace" and the "pope's holiness" mentioned in the commission, he kept on his cap. The words of the bishop were to this effect: "Mr. Ridley, if you will not be uncovered, in respect to the pope, and the cardinal his legate, by whose authority we sit in commission, your cap shall be taken off."

The bishop of Lincoln then made a formal harangue, in which he entreated Ridley to return to the holy mother church, insisted on the antiquity and authority of the see of Rome, and of the pope, as the immediate successor of St. Peter.

Dr. Ridley, in return, strenuously opposed the arguments of the bishop, and boldly vindicated the doctrines of the reformation.—After much debate, five articles were proposed to him, and his immediate and explicit answers required.

Not replying to the satisfaction of the court, he was ordered to appear the following day in St. Mary's church, in Oxford, to give his final answer.

When Latimer was brought into court, the bishop of Lincoln warmly exhorted him to return to the unity of the church from which he had revolted.

The same articles which were proposed to Dr. Ridley were read to Latimer, and he was required to give a full and satisfactory answer to each of them.

His replies not pleasing the court, he was dismissed; but ordered to appear in St. Mary's church, at the same time with Dr. Ridley.

On the day appointed the commissioners met, when Dr. Ridley being first brought before them, the bishop of Lincoln stood up, and began to repeat the proceedings of the former meeting. The bishop of Gloucester, affecting much concern for Dr. Ridley, persuaded him not to indulge an obstinate temper, but recant his erroneous opinions, and return to the unity of the holy Catholic church.

Dr. Ridley coolly replied, he was not vain of his own under-

standing, but was fully persuaded that the religion he professed was founded on God's most holy and infallible church; and therefore he could not abandon or deny the same, consistently with his regard for the honor of God, and the salvation of his immortal soul.

He desired to declare his reasons why he could not, with a safe conscience, admit of the popish supremacy; but his request was denied.

The bishop, finding him inflexible in the faith, according to the doctrine of the reformation, thus addressed him: "Dr. Ridley, it is with the utmost concern that I observe your stubbornness and obstinacy in persisting in damnable errors and heresies; but unless you recant, I must proceed to the other part of my commission, though very much against my will and desire."

Ridley not making any reply, sentence of condemnation was read; after which he was carried back to confinement.

When Latimer was brought before the court, being again warned to recant and revoke his errors, he refused, declaring that he would never deny God's truth, which he was ready to seal with his blood. Sentence of condemnation was then pronounced against him, and he was committed to the custody of the mayor.

"BURNING OF RIDLEY AND LATIMER.—On the north side of the town, in the ditch over-against Baliol college, the place of execution was appointed: and for fear of any tumult that might arise to hinder the burning of the servants of Christ, the lord Williams was commanded by the queen's letters, and the householders of the city to be there assistant, sufficiently appointed; and when every thing was in readiness, the prisoners were brought forth by the mayor and bailiffs.

"Dr. Ridley had on a black gown furred, and faced with foins, such as he used to wear when he was a bishop; a tippet of velvet furred likewise about his neck, a velvet night-cap upon his head, with a corner cap, and slippers on his feet. He walked to the stake between the mayor and an alderman, &c.

"After this came Mr. Latimer in a poor Bristol frieze frock much worn, with his buttoned cap and kerchief on his head, all ready to the fire, a new long shroud hanging down to the feet: which at the first sight excited sorrow in the spectators, beholding, on the one side, the honor they sometime had; and on the other, the calamity into which they had fallen.

"Dr. Ridley, as he passed toward Bocardo, looked up where Dr. Cranmer lay, hoping to have seen him at the glass window, and spoken to him. But Dr. Cranmer was then engaged in a dispute with friar Soto and his fellows, so that he could not see

him through that occasion. Dr. Ridley then looking back, saw Mr. Latimer, coming after. Unto whom he said, 'Oh, are you there?'—'Yea,' said Mr. Latimer, 'have after, as fast as I can.' So he following a pretty way off, at length they came to the stake. Dr. Ridley first entering the place, earnestly held up both his hands, and looked towards heaven: then shortly after seeing Mr. Latimer with a cheerful look, he ran to him, and embraced him, saying, 'Be of good heart, brother, for God will either assuage the fury of the flame, or else strengthen us to abide it.'

"He then went to the stake, and, kneeling down, prayed with great fervor, while Mr. Latimer following, kneeled also, and prayed as earnestly as he. After this, they arose and conversed together, and while thus employed, Dr. Smith began his sermon to them upon this text of St. Paul, in the thirteenth chapter of the first epistle to the Corinthians: 'If I yield my body to the fire to be burnt, and have not charity, I shall gain nothing thereby.' Wherein he alleged, that the goodness of the cause, and not the order of death, maketh the holiness of the person: which he confirmed by the examples of Judas, and of a woman in Oxford who of late hanged herself, for that they and such like as he recited, might then be adjudged righteous, which desperately separated their lives from their bodies, as he feared that those men who stood before him would do. But he cried still to the people to beware of them, for they were heretics and died out of the church. He ended with a very short exhortation to them to recant and come home again to the church, and save their lives and souls, which else were condemned. His sermon scarcely lasted a quarter of an hour.

"At its conclusion, Dr. Ridley said to Mr. Latimer, 'Will you begin to answer the sermon, or shall I?' Mr. Latimer said, 'Begin you first, I pray you.'—'I will,' said Dr. Ridley.

"He then, with Mr. Latimer, kneeled to my lord Williams, the vice-chancellor of Oxford, and the other commissioners appointed for that purpose, who sat upon a form thereby, and said, 'I beseech you, my lord, even for Christ's sake, that I may speak but two or three words:' and whilst my lord bent his head to the mayor and vice-chancellor, to know whether he might have leave to speak, the bailiffs, and Dr. Marshal, the vice-chancellor, ran hastily unto him, and with their hands stopping his mouth, said, 'Mr. Ridley, if you will revoke your erroneous opinions, you shall not only have leave so to do, but also your life.'—'Not otherwise?' said Dr. Ridley.—'No,' answered Dr. Marshal; 'therefore if you will not do so, there is no reme-

dy: you must suffer for your deserts.'—'Well,' said the martyr, 'so long as the breath is in my body, I will never deny my Lord Christ, and his known truth: God's will be done in me:' with that he rose and said with a loud voice, 'I commit our cause to almighty God, who will indifferently judge all.'

"To which Mr. Latimer added his old saying, 'Well, there is nothing hid but it shall be opened;' and said he could answer Smith well enough, if he might be suffered. They were then commanded to prepare, immediately, for the stake.

"They according with all meekness obeyed. Dr. Ridley gave his gown and tippet to his brother-in-law Mr. Shipside, who all the time of his imprisonment, although he was not suffered to come to him, lay there at his own charges to provide him necessaries, which from time to time he sent him by the serjeant who kept him. Some other of his apparel he also gave away, the others the bailiffs took.

"He likewise made presents of other small things to gentlemen standing by, and divers of them pitifully weeping; to Sir Henry Lea, he gave a new groat; to my lord Williams's gentleman, some napkins, &c.; and happy was he who could get the least trifle for a remembrance of this good man.

"Mr. Latimer quietly suffered his keeper to pull off his hose, and his other apparel, which was very simple; and being stripped to his shroud, he seemed as comely a person as one could well see.

"Then Dr. Ridley standing as yet in his trouse, said to his brother, 'It were best for me to go in my trouse still.'—'No,' said Mr. Latimer, 'it will put you to more pain: and it will do a poor man good.' Whereunto Dr. Ridley said, 'Be it in the name of God,' and so unlaced himself. Then being in his shirt, he stood upon the aforesaid stone, and held up his hand and said, 'O heavenly Father, I give unto thee most hearty thanks, that thou hast called me to be a professor of thee, even unto death; I beseech thee, Lord God, have mercy on this realm of England, and deliver it from all her enemies.'

"Then the smith took a chain of iron, and wrought it about their middles: and as he was knocking in the staple, Dr. Ridley took the chain in his hand, and looking aside to the smith, said, 'Good fellow, knock it in hard, for the flesh will have its course.' Then Mr. Latimer brought him a bag of gunpowder, and tied it about his neck. Dr. Ridley asked him what it was, he answered gunpowder. 'Then,' said he, 'I will take it to be sent of God, therefore I will receive it. And have you any,' said he, 'for my brother?' (meaning Mr. Latimer.) 'Yea, sir,

that I have,' said he. 'Then give it unto him,' said he, 'in time, lest you come too late.' So his brother went and carried it to Mr. Latimer.

"Dr. Ridley said to my lord Williams, 'My lord, I must be a suitor unto your lordship in the behalf of divers poor men, and especially in the cause of my poor sister: I have made a supplication to the queen in their behalf. I beseech your lordship, for Christ's sake, to be a means to her grace for them. My brother here hath the supplication, and will resort to your lordship to certify you hereof. There is nothing in all the world that troubleth my conscience, (I praise God,) this only excepted. Whilst I was in the see of London, divers poor men took leases of me, and agreed with me for the same. Now I hear that the bishop who now occupieth the same room will not allow my grants made to them, but, contrary to all law and conscience, hath taken from them their livings. I beseech you, my lord, be a means for them: you shall do a good deed, and God will reward you.'

"They then brought a lighted fagot, and laid it at Dr. Ridley's feet; upon which Mr. Latimer said, 'Be of good comfort, Dr. Ridley, and play the man: we shall this day light such a candle by God's grace in England, as I trust never shall be put out.' When Dr. Ridley saw the fire flaming up towards him, he cried with an amazing loud voice, 'Into thy hands, O Lord, I commend my spirit; Lord, receive my spirit;' and continued often to repeat, 'Lord, Lord, receive my spirit.' Mr. Latimer, on the other side, cried as vehemently, 'O Father of heaven, receive my soul.' After which he soon died, seemingly with very little pain.

"But Dr. Ridley, from the ill making of the fire, the fagots being green, and piled too high, so that the flames, being kept down by the green wood, burned fiercely beneath, was put to such exquisite pain, that he desired them, for God's sake, to let the fire come unto him: which when his brother-in-law hearing, but not very well understanding, to rid him out of his pain, (for which cause he gave attendance,) as one in such sorrow, and not well knowing what he did, heaped fagots upon him, so that he quite covered him, which made the fire so vehement beneath, that it burned all his nether parts before it touched the upper, and made him struggle under the fagots, and often desire them to let the fire come to him, saying, 'I cannot burn.' Yet, in all his torment, he forgot not to call upon God, still having in his mouth, 'Lord, have mercy upon me,' intermingling his cry, 'Let the fire come unto me, I cannot burn.' In which pains he

Barbarous Massacre of Irish Protestants, amounting to 150,000 *souls, in* 1641.

Martyrdom of Bishops Ridley and Latimer, October 16*th*, 1555.

labored till one of the standers-by, with his bill, pulled the fagots from above, and where he saw the fire flame up, he wrested himself to that side. And when the fire touched the gunpowder, he was seen to stir no more, but burned on the other side, falling down at Mr. Latimer's feet; his body being divided.

"The dreadful sight filled almost every eye with tears. Some took it grievously to see their deaths whose lives they had held so dear. Some pitied their persons, who thought their souls had no need thereof. But the sorrow of his brother, whose extreme anxiety had led him to attempt to put a speedy end to his sufferings, but who, from error and confusion, had so unhappily prolonged them, surpassed that of all; and so violent was his grief, that the spectators pitied him almost as much as they did the martyr."

Thus did these two pious divines and steadfast believers testify, with their blood, the truth of the everlasting gospel, upon which depends all the sinner's hopes of salvation; to suffer for which was the joy, the glory, of many eminent Christians, who, having followed their dear Lord and Master through much tribulation in this vale of tears, will be glorified forever with him, in the kingdom of his Father and our Father, of his God and our God.

Mr. Latimer, at the time of his death, was in the eightieth year of his age, and preserved the principles he had professed with the most distinguished magnanimity. He had naturally a happy temper, formed on the principles of true Christianity. Such was his cheerfulness, that none of the accidents of life could discompose him; such was his fortitude, that not even the severest trials could unman him: he had a collected spirit, and on no occasion wanted a resource; he could retire within himself, and hold the world at defiance.

And as danger could not daunt, so neither could ambition allure him: though conversant in courts, and intimate with princes, he preserved, to the last, his primeval plainness: in his profession he was indefatigable; and that he might bestow as much time as possible on the active part of it, he allowed himself only those hours for his private studies, when the busy world is at rest, constantly rising, at all seasons of the year, by two in the morning. How conscientious he was in the discharge of the public duties of his office, we have many examples. No man could persuade more forcibly; no man could exert, on proper occasions, a more commanding severity. The wicked, in whatever station, he rebuked with censorial dignity, and

awed vice by his firmness, more than the penal laws by their punishments.

He was not esteemed a very learned man, for he cultivated only useful learning; and that he thought lay in a very narrow compass. He never engaged in worldly affairs, thinking that a clergyman ought to employ himself only in his profession. Thus he lived, rather a good, than what the world calls a great man. He had not those commanding talents which give superiority in business; but for purity and sincerity of heart, for true simplicity of manners, for apostolic zeal in the cause of religion, and for every virtue, both of a public and private kind, which should adorn the life of a Christian, he was eminent beyond most men of his own, or any other time.

As to his sermons which are still extant, they are, indeed, very far from being correct or elegant compositions, yet his simplicity and low familiarity, his humor and drollery, were well adapted to the times; and his oratory, according to the mode of eloquence at that day, was exceedingly popular. His action, and manner of preaching, too, were very affecting; and no wonder, "for he spoke immediately from his heart." His abilities, however, as on orator, made only an inferior part of his character as a preacher. What particularly recommends him, is that noble and apostolic zeal which he continually exerted in the cause of truth.

Mr. Ridley was no less indefatigable in promoting the reformed religion, than his fellow-sufferer Mr. Latimer. He was naturally of a very easy temper, and distinguished for his great piety and humanity to the distressed. He persevered, to the last, in that faith he had professed, and cheerfully resigned his life in defence of the truth of the gospel.

CHAPTER XIII.

Persecutions, Deaths and Martyrdoms of John Webb, George Roper, Gregory Parke, William Wiseman, James Gore, and John Philpot.

MARTYRDOMS OF JOHN WEBB, GEORGE ROPER, AND GREGORY PARKE, AT CANTERBURY.—Mr. Webb was brought before Nicholas Harpsfield, or his deputy, at Dover, on the 16th of September, and there had propounded unto him such articles as were

commonly administered by Bonner to those of his jurisdiction. Being advised for the present to depart, and deliberate with himself upon the matter, against his next appearance, he answered, "That he would say no otherwise (by God's grace) than he had already said, which was, that the sacrament was simply a commemoration of the death of the Lord for his church; and that the bread and wine underwent no transformation."

After this, on the 3d of October, and at several other times, Mr. John Webb, George Roper, and Gregory Parke, were all brought together before the said judge; and all of them steadfastly adhering to the answer made before by Mr. Webb, were adjudged heretics; and, in consequence, about the end of the same month, they were brought out of the prison together to the place of martyrdom; praying and repeating psalms in their way.

Being brought to the stake, and there fastened with a chain, they were burnt all together in one fire at Canterbury, most patiently enduring their torments, and accounting themselves happy and blessed of the Lord that they were made worthy to suffer for his sake.

Death of William Wiseman, and of James Gore.—On the 13th of December, William Wiseman, a cloth-worker of London, died in Lollards' Tower, where he had been confined on account of his adherence to the gospel. It was suspected that he had been starved to death; but the truth of this could not be ascertained.

After his death, the papists cast him out into the fields, as was their usual custom with such of the Protestants as expired under their hands, commanding that no man should bury him. Notwithstanding their merciless commands, some pious Christians buried them in the evening, as commonly they did all the rest thrown out in like manner, singing psalms together at their burial.

In the same month also, James Gore, imprisoned and in bonds for his resistance of the popish abominations, died in prison at Colchester.

History and Martyrdom of Mr. John Philpot.—Mr. Philpot was of a family highly respectable, (his father being a knight,) and was born in Hampshire. He was brought up at New College, Oxford, where he studied civil law, and other branches of liberal education, particularly the learned languages, and became a great proficient in the Hebrew. He was accomplished, courageous, and zealous; ever careful to adorn his

doctrine by his practice; and his learning is fully evinced by what he has left on record.

Desirous to travel, he went over to Italy, and journeying from Venice to Padua, he was in danger, through a Franciscan friar, who accompanied him, and, at Padua, sought to accuse him of heresy. At length returning to England, uncorrupted in his morals, and strengthened in his faith by beholding the monstrous absurdities and innumerable iniquities of Antichrist in his strong hold, and finding that the times permitted more boldness unto him, it being the reign of king Edward, he had several conflicts with bishop Gardiner, in the city of Winchester.

After that, he was made archdeacon of Winchester, under Dr. Poinet, who then succeeded Gardiner in that bishopric, and here he continued during the reign of king Edward, to the great profit of those whom his office placed under his care. When the pious prince above named was taken away, and Mary, his sister, succeeded, her study was wholly to alter the state of religion in England: and, first, she caused a convocation of the prelates, and other retainers of her faith, to be assembled for the accomplishment of her desire.

In this convocation, Mr. Philpot, according to his degree, with a few others, sustained the cause of the gospel against the adversary, for which, notwithstanding the liberty of the house had promised before, he was called to account before the chancellor, by whom he was first examined. From thence he was removed again to bishop Bonner, and other commissioners, with whom he had divers conflicts.

To relate the whole of the examinations, would only be a tedious repetition of the insolence of Bonner, of the pride and arrogance of the other bishops, and of points of dispute already discussed.

Bishop Bonner having wearied himself with repeated interviews and conferences with our Christian champion; by turns insulting, threatening, and exhorting him, with equally hopeless effect, at length resolved to terminate the contest. Accordingly, on the 13th of December, he ordered him to be brought before him and others, in the consistory of St. Paul's, and thus addressed him:

"Mr. Philpot, amongst other things that were laid and objected against you, these three you were principally charged with.

"The first is, That you being fallen from the unity of Christ's Catholic church, do refuse to be reconciled thereunto.

"The second is, That you have blasphemously spoken against the sacrifice of the mass, calling it idolatry.

"And the third is, That you have spoken against the sacrament of the altar, denying the real presence of Christ's body and blood to be in the same.

"And according to the will and pleasure of the synod legislative, you have been often by me invited and required to go from your said heresies, and to return to the unity of the Catholic church, which if you will now willingly do, you shall be mercifully and gladly received, charitably used, and have all the favor I can show you. And now to tell you true, it is assigned and appointed me to give sentence against you, if you stand herein, and will not return. Wherefore if you so refuse, I do ask of you whether you have any cause that you can show why I now should not give sentence against you."

Philpot. "Under protestation, not to go from my appeal that I have made, and also not to consent to you as my competent judge, I say, respecting your first objection concerning the Catholic church, I neither was nor am out of the same. And as to the sacrifice of the mass, and the sacrament of the altar, I never spoke against the same. And as concerning the pleasure of the synod, I say, that these twenty years I have been brought up in the faith of the true Catholic church, which is contrary to your church, whereunto you would have me to come: and in that time I have been many times sworn, both in the reign of king Henry VIII., and of Edward his son, against the usurped power of the bishop of Rome, which oath I think I am bound in my conscience to keep, because I must perform unto the Lord mine oath. But if you, or any of the synod, can, by God's word, persuade me that my oath was unlawful, and that I am bound by God's law to come to your church, faith, and religion, I will gladly yield unto you, otherwise not."

Bonner then, not able with all his learned doctors to accomplish this offered condition, had recourse, as usual, to his promises and threats; to which Mr. Philpot answered:

"You, and all other of your sort, are hypocrites, and I wish all the world knew your hypocrisy, your tyranny, ignorance, and idolatry."

Upon these words the bishop for that time dismissed him, commanding that on Monday the sixteenth day of the same month, he should again be brought thither, there to have the definitive sentence of condemnation pronounced against him, if he then remained resolved.

The day being come, Mr. Philpot was accordingly presented before the bishops of London, Bath, Worcester, and Lichfield.

The bishop brought forth a certain instrument, containing

articles and questions, agreed upon both in Oxford and Cambridge. Also he exhibited two books in print; the one was the catechism composed in king Edward's days, in the year 1552, the other concerning the report of the disputation in the convocation-house, mention whereof is above expressed.

Moreover, he brought forth two letters, and laid them to Mr. Philpot's charge; the one was addressed to him by a friend, complaining of the bishop's ill usage of a young man named Bartlet Green; the other was a consolatory letter from lady Vane. Besides these, was introduced a memorial drawn up by Mr. Philpot to the queen and parliament, stating the irregularity of his being brought to bishop Bonner, he not being of his diocese; also complaining of the severity of his treatment.

These books, letters, supplications, &c. having been read, the bishop demanded of him, if the book entitled "The true Report of the Disputation, &c." were of his penning, or not? To this Mr. Philpot answered in the affirmative.

The bishops growing weary, and not being able by any sufficient ground, either of God's word, or of the true ancient Catholic fathers, to convince and overcome him, began with flattering speech to persuade him; promising, that if he would revoke his opinions, and return to their Romish and Babylonical church, he would not only be pardoned that which was past, but also they would, with all favor and cheerfulness of heart, receive him again as a true member thereof. But when Bonner found that it would take no effect, he demanded of Mr. Philpot whether he had any just cause to allege why he should not condemn him as a heretic. "Well," quoth Mr. Philpot, "your idolatrous sacrament, which you have found out, you would fain defend, but you cannot, nor ever shall."

In the end the bishop, seeing his steadfastness in the truth, openly pronounced the sentence of condemnation against him. In the reading whereof, when he came to these words, "and you, an obstinate, pernicious and impenitent heretic," &c., Mr. Philpot said, "I thank God that I am a heretic out of your cursed church; I am no heretic before God. But God bless you, and give you grace to repent your wicked doings."

When Bonner was about the midst of the sentence, the bishop of Bath pulled him by the sleeve, and said, "My lord, my lord, know of him first whether he will recant or not." Bonner said, "O, let him alone:" and so read forth the sentence.

When he had concluded, he delivered him to the sheriffs; and so two officers brought him through the bishop's house

into Paternoster-row, where his servant met him, and when he saw him, he said, "Ah, dear master!"

"Content thyself," said Mr. Philpot, "I shall do well enough; for thou shalt see me again."

The officers then took him to Newgate, where they delivered him to the keeper. Then his man strove to go in after his master, and one of the officers said unto him, "Hence, fellow! what wouldst thou have?" And he said, "I would speak with my master." Mr. Philpot then turned about, and said to him, "To-morrow thou shalt speak with me."

When the under keeper understood it to be his servant, he gave him leave to go in with him. And Mr. Philpot and his man were turned into a little chamber on the right hand, and there remained a short time, when Alexander, the chief keeper, came unto him; who said, "Ah, hast thou not done well to bring thyself hither?"—"Well," said Mr. Philpot, "I must be content, for it is God's appointment; and I shall desire you to let me have your gentle favor, for you and I have been of old acquaintance."

"If you will recant," said the keeper, "I will show you any pleasure I can."—"Nay," said Mr. Philpot, "I will never recant that which I have spoken, whilst I have my life, for it is most certain truth, and in witness hereof, I will seal it with my blood." Then Alexander said, "This is the saying of the whole pack of you heretics." Whereupon he commanded him to be set upon the block, and as many irons to be put upon his legs as he could bear.

Then the clerk told Alexander in his ear, that Mr. Philpot had given his man money. Alexander said to him, "What money hath thy master given thee?" He answered, "My master hath given me none."—"No?" said Alexander, "hath he given thee none? That I will know, for I will search thee."

"Do with me as you like, and search me all that you can," quoth his servant; "he hath given me a token or two to send to his friends, to his brothers and sisters."—"Ah," said Alexander unto Mr. Philpot, "thou art a maintainer of heretics; thy man should have gone to some of thy affinity, but he shall be known well enough."—"Nay," said Mr. Philpot, "I do send it to my friends; there he is, let him make answer to it. But, good Mr. Alexander, be so much my friend, that these irons may be taken off."—"Well," said Alexander, "give me my fees, and I will take them off; if not, thou shalt wear them still."

Then said Mr. Philpot, "Sir, what is your fee?" He said, "Four pounds."—"Ah," said Mr. Philpot, "I have not so

much; I am but a poor man, and I have been long in prison."—"What wilt thou give me, then?" said Alexander. "Sir," said he, "I will give thee twenty shillings, and that I will send my man for, or else I will give thee my gown in pledge; for the time is not long, I am sure, that I shall be with you; for the bishop said unto me that I should soon be despatched."

"What is that to me?" said Alexander. And with that he departed from him, and commanded him to be put in a dungeon; but before he could be taken from the block, the clerk would have a groat.

Then one Witterence, steward of the house, took him on his back, and carried him down, his man knew not whither. Wherefore Mr. Philpot said to his servant, "Go to the sheriff, and show him how I am used, and desire him to be good to me:" and so his servant went, and took another person with him.

When they came to the sheriff, and showed him how Mr. Philpot was treated in Newgate, he took his ring from off his finger, and delivered it to the person that came with Mr. Philpot's man, and bade him go unto Alexander the keeper, and commanded him to take off his irons, and to handle him more gently, and to give his man again that which he had taken from him.

And when they returned to Alexander, and delivered their message from the sheriff, he took the ring, and said, "Ah I perceive that Mr. sheriff is a bearer with him, and all such heretics as he is, therefore to-morrow I will show it to his betters:" yet at ten o'clock he went to Mr. Philpot where he lay, and took off his irons, and gave him such things as he had before taken from his servant.

Upon Tuesday, the 17th of December, while he was at supper, there came a messenger from the sheriffs, and bade Mr. Philpot make ready, for the next day he should suffer, and be burned at the stake. Mr. Philpot answered, "I am ready; God grant me strength, and a joyful resurrection." And so he went into his chamber, and poured out his spirit unto the Lord God, giving him most hearty thanks that he had made him worthy to suffer for his truth.

In the morning the sheriffs came according to order, about eight o'clock, and calling for him, he most joyfully came down to them. And there his man met him, and said, "Ah, dear master, farewell." His master answered, "Serve God, and he will help thee." And so he went with the sheriffs to the place of execution; and when he was entering into Smithfield, the way was foul, and two officers took him up to bear him to the

stake. Then he said merrily, "What, will you make me a pope? I am content to go to my journey's end on foot." But, on entering Smithfield, he kneeled down and said, "I will pay my vows in thee, O Smithfield."

On arriving at the place of suffering, he kissed the stake, and said, "Shall I disdain to suffer at the stake, seeing my Redeemer did not refuse to suffer the most vile death upon the cross for me?" And then with an obedient heart he repeated the 106th, 107th and 108th Psalms: and when he had made an end of all his prayers, he said to the officers, "What have you done for me?" And when they severally declared what they had done, he gave money to them.

They then bound him to the stake, and lighted the fire, when the blessed martyr soon resigned his soul into the hands of Him who gave it.

CHAPTER XIV.

History of Thomas Whittle, Bartlet Green, John Tudson, John Went, Thomas Browne, Isabel Foster, and Joan Warne, otherwise Lashford, who were all burned at Smithfield, January 27, 1556.

The above martyrs were all condemned under one general form of articles objected against them, and which ran, as usual, upon the common points of doctrine, namely, their denial of the pope's supremacy; their objections to the errors of the mass, &c. in the Romish church, and their refusal to attend the same, with their public avowal of their abhorrence to the whole. They severally answered to the various objections with all the boldness and simplicity of truth.

We shall give a brief relation of their stories, beginning with

The Rev. Thomas Whittle.—Mention has been made in the account of Mr. Philpot, of a married priest, whom he found in bishop Bonner's coal-house at his first going thither, in heaviness of mind and great sorrow, for recanting the doctrine he had taught in king Edward's days, whose name was Thomas Whittle, of Essex. This Thomas Whittle, after he had been expelled from the place in Essex where he served, became an itinerant preacher, sowing the gospel of Christ wherever he found opportunity. At length being apprehended by one Edmund Alablaster, in hope of reward and promotion, he was brought

first as prisoner before the bishop of Winchester, who then was lately fallen sick of the disease whereof not long after he died. But the apprehender for his proffered service was checked by the bishop, who asked, "If there were no man to whom he might bring such rascals but to him? Hence! out of my sight, thou varlet," cried he; "why dost thou trouble me with such matters?" The cormorant, being thus defeated of his desired prey, yet unwilling to give it up, carried his prisoner to the bishop of London.

At his last examination before the bishop, upon the 14th day of January, 1556, bishop Bonner, with others, sitting in his consistory in the afternoon, first called forth Thomas Whittle, with whom he began as follows: "Because you be a priest," said he, "as I and other bishops here be, and did receive the order of priesthood after the rite and form of the Catholic church, you shall not think but I will administer justice as well unto you as unto others."

Bonner then charged him with several articles, to which Whittle made spirited and pertinent replies: when the bishop, finding that neither threats nor entreaties had any effect on him, forthwith proceeded to his degradation.

Whittle, in the midst of the ceremonies, when he saw them so busy in degrading him, said unto them, "Paul and Titus had not so much to do with their priests and bishops." And, speaking to the bishop, he said, "My lord, your religion standeth most with the church of Rome, and not with the Catholic church of Christ."

The bishop, after this, according to his accustomed formal proceedings, tried him yet again with words, rather than with substantial arguments. But Whittle, strengthened with the grace of the Lord, stood strong and immovable in what he had affirmed. Wherefore, the sentence being read, the next day he was committed to the secular power, and in a few days after brought to the fire with the six persons above named, sealing the testimony of his doctrine with his blood, which he willingly and cheerfully gave for witness of the truth.

Bartlet Green was of a respectable family, and was blessed with parents who, understanding the value of a good education, were anxious to bestow one upon their son. After having been placed at preparatory schools, he was sent to the university of Oxford, where, by his diligence, he made great advances in his studies; but was, for a time, so far from feeling any interest in eternal things, that he was utterly averse to the subject. At length, by attending the lectures of Peter Martyr, then

reader of the divinity lecture, his mind was struck with the importance of religion.

When he had once tasted of this, it became unto him as the fountain of living water that our Savior Christ spake of to the woman of Samaria; insomuch that when he was called by his friends from the university, and was placed in the Temple at London, there to study the common laws of the realm, he still continued, with great earnestness, to read and search the scriptures.

For the better maintenance of himself in his studies, and other his affairs, he had a large allowance of his grandfather, Dr. Bartlet, who during the time of Green's imprisonment made him offers of great livings, if he would recant, and return to the church of Rome. But his persuasions took no effect on his grandson's faithful heart. He was a man beloved of all, (except the papists, who esteem none that love the truth,) and so he well deserved; for he was of a meek, humble, discreet and gentle behavior to all; injurious to none, beneficial to many, especially to those who were of the household of faith.

The cause of Mr. Green's sufferings originated from a letter of his being intercepted. This letter was written to an exiled friend, who having, in a letter to Mr. Green, amongst other things, asked whether the queen was dead, as a report of that nature had been circulated on the continent; Mr. Green, after answering other questions, briefly said in his letter, "*The queen is not dead.*"

These letters, with many others, written to the godly exiles by their friends in England, being delivered to a messenger to carry over, came, by the apprehension of the bearer, into the hands of the council, who perused the whole of them, and amongst them found that of Mr. Green, written to his friend Christopher Goodman; in the contents whereof they found the words mentioned above; which words were only written as a simple answer to a question. Howbeit, to some of the council they seemed very heinous words, yea, treason they would have made them, if the law would have suffered. Which when they could not do, they then examined him upon his faith in religion.

His answers displeased them; he was committed to prison, and, after being confined for some time, was, at length, sent to bishop Bonner.

Many conferences and examinations they brought him to. But in the end, (seeing his steadiness of faith to be such that neither their threatenings nor their flattering promises could prevail against it,) the 15th day of January, the bishop

caused him, with the others before mentioned, to be brought into the consistory of St. Paul's; where being set in his judgment-seat, accompanied by Fecknam, his dean, and his chaplains, after he had condemned the other six, he called for Bartlet Green, and again repeated the articles to him. After which Dr. Fecknam disputed with him upon the real presence of Christ in the sacrament, &c. At length, impatient of longer delay, Bonner demanded if he would recant and return to his Romish mother; and on his answering in the negative, he pronounced the definitive sentence against him, and then committed him to the sheriffs of London, who sent him to Newgate.

As he was going thither, two gentlemen met him, particular friends, who wished to comfort this their persecuted brother, but their hearts not being able to contain their sorrow, "Ah, my dear friends," said the martyr, "is this the comfort you are come to give me, in this my occasion of heaviness? Must I, who needed to have consolation ministered to me, become now a comforter of you?" And thus declaring his most quiet peaceable mind and conscience, he cheerfully spake to them and others, until he came to the prison door, into which he joyfully entered, and there remained either in prayer or meditation until the 28th of January, when he, with his brethren, went most cheerfully to the place of their torments.

Thomas Brown was born in the parish of Histon, in the diocese of Ely, and came afterwards to London, where he dwelt in the parish of St. Bride's, in Fleet street. He was a married man, aged thirty-seven, and his troubles first arose because he came not to his parish church, for which neglect he was presented by the constable of the parish to bishop Bonner. Being brought to Fulham with the others to be examined, he was required to come into the chapel to hear mass, which he refusing to do, went into the warren, and there kneeled among the trees. For this he was greatly charged by the bishop, as for a heinous matter, because he said it was done in despite and contempt of their mass. At length being brought to his last examination before the said bishop, on the 15th of January, there to hear the definitive sentence against him, he was required, with many fair words and glossing promises, to revoke his doctrine. But he resisted with steadfast faith, and told the bishop he was a bloodsucker.

After this, Bonner read the sentence against him; which being done, he was committed to the sheriffs to be burned on the day appointed.

John Tudson was also brought forth unto the like condem-

nation. He was born in Ipswich, and apprenticed in London to George Goodyear. Being complained of to Sir Richard Cholmley and Dr. Story, he was by them sent to Bonner, and was divers times before him in examination.

On his last examination, when the bishop promised, on condition of his recanting, to forgive him all his offences, he demanded wherein he had offended. Then said the bishop, "In your answers."—"No," replied Tudson, "I have not therein offended; and you, my lord, pretend charity, but nothing thereof appeareth in your works." Thus, after a few words, the bishop pronounced against him sentence of condemnation; which being read, the martyr was committed to the secular power, and so with much patience finished this life with his fellows on the 28th day of January.

JOHN WENT, born in Langham, in Essex, was twenty-seven years of age. He was first examined by Dr. Story, upon the sacrament of the altar; and because the poor man did not accord with him thoroughly in the real presence of the body and blood of Christ, Dr. Story sent him to Bonner, who likewise, after various examinations upon the articles in the consistory, attempted the like manner of persuasions with him as he did to the others, to recant and return. To whom, in very few words, Went answered, "He would not; but that, by the leave of God, he would stand firm and constant in what he had said." Whereupon being condemned by the bishop's sentence, he was committed unto the sheriffs, and so brought to his martyrdom, which he with no less constancy suffered to the end, with the rest of that blessed society.

ISABEL FOSTER was born in Grafestock, in the diocese of Carlisle, and was the wife of John Foster, cutler, of St. Bride's, Fleet street. She likewise, for not coming to their church, was sent to bishop Bonner, who put her in prison, and examined her sundry times, but she would never be removed from the constant confession of Christ's gospel.

At length, coming unto her final examination before the bishop, she was tried again, whether she would yet go from her former answers. Whereunto she gave a resolute answer; "I will not," said she, "go from them, by God's grace." The bishop promising both life and liberty if she would associate herself in the unity of the Catholic church, she said again, "that she trusted she was never out of the Catholic church;" and so persisting in the same, continued constant till the sentence was pronounced, when she was committed by command

of the bishop to the secular power, and so brought a few days after to the stake, being fifty-five years of age.

Joan Lashford, alias Warne, was the daughter of Elizabeth Warne, by her first husband, Robert Lashford. The reader may remember the story of John and Elizabeth Warne, who both suffered for the cause of truth, as related in a former part of this book; and when her father and mother were in prison, Joan, then about twenty years of age, attended upon them and administered to their wants with all the tenderness and affection of a dutiful child. She was soon discovered to hold the same doctrines as her parents, and was, in consequence, sent to Bonner, bishop of London, by Dr. Story, and so committed to the Poultry Compter, where she remained about five weeks, and from thence she was conveyed to Newgate, where she continued some months.

After that, remaining prisoner in the custody of Bonner, and being examined, her confession was, that, for above a twelvemonth before, she came not to the popish mass service in church, neither would, either to receive the sacrament of the altar, or to be confessed, because her conscience would not suffer her so to do; protesting against the real presence of Christ's body and blood; and denying that auricular confession, or absolution after the popish sort, was necessary; but said, that both the said sacraments, confession and absolution, and the mass, with all their other superfluous sacraments, ceremonies, and divine service, as then used in this realm of England, were most vile, and contrary to Christ's word and institution; so that they were neither at the beginning, nor shall be at the latter end. This resolute maid, feeble and tender of age, yet strong by grace in her confession and faith, stood so firm, that neither the promises nor the threats of the bishop could turn her; and on being exhorted by the bishop to return to the Catholic unity of the church, she boldly said, "If you will leave off your abomination, I will return, and otherwise I will not. Do as it pleaseth you, and I pray God that you may do that which may please him."

And thus she constantly persevering in the truth, was condemned and committed to the sheriffs, by whom she with the rest was brought unto the stake, and there washed her clothes in the blood of the Lamb.

Their Martyrdoms.—On the 28th of January, 1556, these seven believers in and faithful servants of Christ were conducted from Newgate to Smithfield, there to endure the last torments that could be inflicted on them by their cruel persecutors. They

all went with great cheerfulness, singing hymns to the praise of their Redeemer, both in the way to, and at the place of, execution. Bartlet Green, in particular, frequently repeated the following lines:

O Christ, my God, sure hope of health,
Besides thee I have none:
The truth I love, and falsehood hate;
Be thou my guide alone.

They were chained to three different stakes, but consumed together in one fire, freely yielding up their lives in testimony of the truth, and sealing with their blood the doctrines of that gospel they had so zealously supported.

CHAPTER XV.

History of John Lomas, Anne Albright, Joan Catmer, Agnes Snoth, and Joan Sole, who were burnt at Canterbury, in one fire.

THESE martyrs suffered for the truth of the gospel, on the 31st day of January, 1556.

JOHN LOMAS, of the parish of Tenterden, was discovered to be of that religion which the papists call heresy, and cited upon the same to appear at Canterbury, where he was examined as to whether she believed the Catholic church or not; he answered, that "he believed so much as was contained in God's book, and no more."

He was then ordered to appear again on the following Wednesday, which was the 17th day of January, when he was examined whether he would be confessed by a priest or not; he said, that "he found it not written that he should be confessed to any priest, in God's book, neither would he be confessed, unless he were accused, by some man, of sin." Again, being examined whether he believed the body of Christ to be in the sacrament of the altar really under the forms of bread and wine after the consecration? he answered, that "he believed no reality of Christ's body to be in the sacrament; neither found he written, that he is there under form or trestle, but he believed so much as was written." Being then asked whether he believed that there was a Catholic church or no, and whether he would be content to be a member of the same, he answered,

that "he believed so much as was written in God's book," and other answer than this he refused to give. Whereupon sentence was read against him on the 18th of January, and so he was committed to the secular power, and, afterwards, suffered for the true faith, with the four women following.

Agnes Snoth was a widow, of the parish of Smarden, and was likewise cited and accused for her faith. She was divers times examined, and being compelled to answer to such articles and interrogatories as should be administered unto her, she first denied to be confessed to a priest. And as touching the sacrament of the altar, she protested that if she or any other did receive the sacrament so as Christ and his apostles after him did deliver it, then she and they did receive it to their comfort; but as it is now used in the church, she said that no man could otherwise receive it than to his damnation, as she thought. Afterwards, being examined again concerning penance, whether it were a sacrament or not, she plainly denied it. Whereupon the sentence being likewise read, she was committed to the sheriffs of Canterbury, and suffered with her faithful companions.

Anne Albright.—This female, strong in her belief, on appearing before the judge and his colleagues, told them, that "she would not be confessed by a priest." And speaking to the judge and his assistants, she told them that they were subverters of Christ's truth.

And concerning the sacrament of the altar, she said "it was a wicked and abominable idol." Thus persevering in her former sayings and answers, she was condemned on the 18th of January, and suffered with the others before mentioned.

Joan Sole was of the parish of Horton, and was accused by the priests of denying auricular confession, and the real presence and substance of Christ to be in the sacrament. She was accordingly condemned and brought to the stake.

Joan Catmer, the fifth and last of this little company of martyrs, was of the parish of Hith, wife of George Catmer, who had suffered before. She, also refusing to be confessed by a priest, and denying the bodily presence in the sacrament, was, in consequence, condemned and burnt.

These five steadfast servants of God, and willing followers of Christ, were bound together at two stakes, rejoicing in the flames, and chanting hallelujahs to God and the Lamb, who had given them the victory over all their enemies, and a good hope, through grace, that when this earthly tabernacle was dissolved, they should have a house, not made with hands, but eternal in the heavens.

CHAPTER XVI.

Life, Sufferings and Martyrdom of Thomas Cranmer, Archbishop of Canterbury, who was burnt at Oxford, March 21, 1556.

This eminent prelate was born at Aslacton, in Nottinghamshire, on the 2d of July, 1489. His family was ancient, and came in with William the Conqueror. He was early deprived of his father, and, after a common school education, was sent by his mother to Cambridge, at the age of fourteen, according to the custom of those times.

Having completed his studies at the university, he took the usual degrees, and was so well beloved that he was chosen fellow of Jesus college, and became celebrated for his great learning and abilities.

In 1521 he married, by which he forfeited his fellowship; but his wife dying in childbed, within a year after his marriage, he was re-elected. This favor he gratefully acknowledged, and chose to decline an offer of a much more valuable fellowship in cardinal Wolsey's new seminary at Oxford, rather than relinquish friends who had treated him with the most distinguished respect.

In 1523 he commenced doctor of divinity; and being in great esteem for theological learning, he was chosen divinity lecturer in his own college, and appointed, by the university, one of the examiners in that science. In this office he principally inculcated the study of the holy scriptures, then greatly neglected, as being indispensably necessary for the professors of that divine knowledge.

The plague happening to break out at Cambridge, Mr. Cranmer, with some of his pupils, removed to Waltham-abbey, where, meeting with Gardiner and Fox, one the secretary, the other almoner, of king Henry VIII., that monarch's intended divorce of Catharine his queen, the common subject of discourse in those days, was mentioned; when Cranmer advising an application to our own and to the foreign universities, for their opinion in the case, and giving these gentlemen much satisfaction, they introduced him to the king, who was so pleased with him, that he ordered him to write his thoughts on the subject, made him his chaplain, and admitted him into that favor and esteem which he never afterwards forfeited.

In 1530 he was sent by the king, with a solemn embassy, to dispute on the subject of the divorce, at Paris, Rome, and other foreign parts. At Rome he delivered his book which he had written in defence of the divorce to the pope, and offered to justify it in a public disputation: but, after various promises and appointments, none appeared to oppose him; while in private conferences he forced them to confess that the marriage was contrary to the law of God. The pope constituted him penitentiary-general of England, and dismissed him. In Germany he gave full satisfaction to many learned men, who were before of a contrary persuasion; and prevailed on the famous Osander (whose niece he married while there) to declare the king's marriage unlawful.

During the time he was abroad, the great archbishop Warham died: Henry, convinced of Cranmer's merit, determined that he should succeed him: and commanded him to return for that purpose. He suspected the cause, and delayed: he was desirous, by all means, to decline this high station; for he had a true and primitive sense of the office. But a spirit so different from that of the churchmen of his times stimulated the king's resolution; and the more reluctance Cranmer showed, the greater resolution Henry exerted. He was consecrated on March 30, 1533, to the office; and though he received the usual bulls from the pope, he protested, at his consecration, against the oath of allegiance, &c. to him. For he had conversed freely with the reformed in Germany, had read Luther's books, and was zealously attached to the glorious cause of reformation.

The first service he did the king in his archiepiscopal character, was, pronouncing the sentence of his divorce from queen Catharine: and the next was joining his hand with Anne Boleyn, the consequence of which marriage was the birth of the glorious Elizabeth, to whom he stood godfather.

As the queen was greatly interested in the reformation, the friends to that good work began to conceive high hopes; and, indeed, it went on with desirable success. But the fickle disposition of the king, and the fatal end of the unhappy Anne, for a while, alarmed their fears; though, by God's providence, without any ill effects. The pope's supremacy was universally exploded; monasteries, &c. destroyed, upon the fullest detection of the most abominable vices and wickedness existing in them: that valuable book of the "Erudition of a Christian Man" was set forth by our great archbishop, with public authority: and the sacred scriptures, at length, to the infinite joy of Cranmer, and

of lord Cromwell, his constant friend and associate, were not only translated, but introduced into every parish.

The enemies of the reformation, however, were restless: and Henry, alas! was no Protestant in his heart. Cromwell fell a sacrifice to them; and they aimed their malignant shafts at Cranmer. Gardiner, in particular, was indefatigable: he caused him to be accused in parliament, and several lords of the privy council moved the king to commit the archbishop to the Tower. The king perceived their malice; and one evening, on pretence of diverting himself on the water, ordered his barge to be rowed to Lambeth. The archbishop, being informed of it, came down to pay his respects, and was ordered by the king to come into the barge, and sit close by him. Henry made him acquainted with the accusations of heresy, faction, &c. which were laid against him; and spoke of his opposition to the six articles: the archbishop modestly replied, that he could not but acknowledge himself to be of the same opinion, with respect to them, but was not conscious of having offended against them. The king then, putting on an air of pleasantry, asked him, If his bed-chamber could stand the test of these articles? The archbishop confessed that he was married in Germany, before his promotion; but he assured the king, that on the passing of that act, he had parted with his wife, and sent her abroad to her friends. His majesty was so charmed with his openness and integrity, that he discovered the whole plot that was laid against him; and gave him a ring of great value to produce upon any future emergency.

A few days after this, Cranmer's enemies summoned him to appear before the council. He accordingly attended, when they suffered him to wait in the lobby, amongst the servants, treated him on his admission with haughty contempt, and would have sent him to the Tower. But he produced the ring, which changed their tone; and, while his enemies received a severe reprimand from Henry, Cranmer himself gained the highest degree of security and favor.

In 1547, Henry died, and left his crown to his only son, Edward, who was godson to Cranmer, and had imbibed all the spirit of a reformer. This excellent young prince, influenced no less by his own inclinations than by the advice of Cranmer and the other friends of reformation, was diligent in every endeavor to promote it. Homilies, and a catechism, were composed by the archbishop; Erasmus's notes on the New Testament were translated, and fixed in churches; the sacrament was administered in both kinds; and the liturgy was read in the

vulgar tongue. Ridley, the archbishop's great friend, and one of the brightest lights of the English reformation, was equally zealous in the good cause: and in concert with him the archbishop drew up the forty-two articles of religion, which were revised by other bishops and divines; as, through him, he had perfectly conquered all his scruples respecting the doctrine of the corporeal presence, and published a much esteemed treatise, entitled, "A Defence of the True and Catholic Doctrine of the Sacrament of the Body and Blood of our Lord, Jesus Christ."

But this happy scene of prosperity was not to continue: God was pleased to deprive the nation of king Edward, in 1553, designing, in his wise providence, to perfect the new-born church of his son Jesus Christ in England, by the blood of martyrs, as at the beginning he perfected the church in general.

Anxious for the success of the reformation, and wrought upon by the artifices of the duke of Northumberland, Edward had been persuaded to exclude his sisters, and to bequeath the crown to that duke's amiable and every way deserving daughter-in-law, the lady Jane Grey. The archbishop did his utmost to oppose this alteration in the succession; but the king was overruled; the will was made, and subscribed by the council and judges. The archbishop was sent for, last of all, and required to subscribe; but he answered that he could not do so without perjury, having sworn to the entail of the crown on the two princesses Mary and Elizabeth. To this the king replied, "that the judges, who, being best skilled in the constitution, ought to be regarded in this point, had assured him, that notwithstanding that entail, he might lawfully bequeath the crown to lady Jane." The archbishop desired to discourse with them himself about it; and they all agreeing that he might lawfully subscribe the king's will, he was at last prevailed with to resign his own private scruples to their authority, and set his hand to it.

Having done this, he thought himself obliged in conscience to join the lady Jane: but her short-lived power soon expired; when Mary and persecution mounted the throne, and Cranmer could expect nothing less than what ensued; attainder, imprisonment, deprivation, and death.

He was condemned for treason, and, with pretended clemency, pardoned; but, to gratify Gardiner's malice, and her own implacable resentment against him for her mother's divorce, Mary gave orders to proceed against him for heresy. His friends, who foresaw the storm, had advised him to consult his safety by retiring beyond sea; but he chose rather to continue steady to the cause which he had hitherto so nobly supported;

and preferred the probability of sealing his testimony with his blood, to an ignominious and dishonorable flight.

In April, 1554, the archbishop, with bishops Ridley and Latimer, was removed from the Tower to Windsor, and from thence to Oxford, to dispute with some select persons of both universities. But how vain are disputations, where the fate of men is fixed, and every word is misconstrued! And such was the case here: for on April the 20th, Cranmer was brought to St. Mary's, before the queen's commissioners, and refusing to subscribe to the popish articles, he was pronounced a heretic, and sentence of condemnation was passed upon him. Upon which he told them, that he appealed from their unjust sentence to that of the Almighty; and that he trusted to be received into his presence in heaven for maintaining the truth, as set forth in his most holy gospel.

After this his servants were dismissed from their attendance, and himself closely confined in Bocardo, the prison of the city of Oxford. But this sentence being void in law, as the pope's authority was wanting, a new commission was sent from Rome in 1555: and in St. Mary's church, at the high altar, the court sat, and tried the already condemned Cranmer. He was here well nigh too strong for his judges; and if reason and truth could have prevailed, there would have been no doubt who should have been acquitted, and who condemned.

The February following, a new commission was given to bishop Bonner and bishop Thirlby, for the degradation of the archbishop. When they came down to Oxford, he was brought before them; and after they had read their commission from the pope, (for not appearing before whom in person, as they had cited him, he was declared contumacious, though they themselves had kept him a close prisoner,) Bonner, in a scurrilous oration, insulted over him in the most unchristian manner, for which he was often rebuked by bishop Thirlby, who wept, and declared it the most sorrowful scene he had ever beheld in his whole life. In the commission it was declared, that the cause had been impartially heard at Rome; the witnesses on both sides examined, and the archbishop's counsel allowed to make the best defence for him they could.

At the reading of this, the archbishop could not help crying out, "Good God! what lies are these! that I, being continually in prison, and not suffered to have counsel or advocate at home, should produce witnesses and appoint my counsel at Rome! God must needs punish this shameless and open lying!"

When Bonner had finished his invective, they proceeded to

degrade him; and that they might make him as ridiculous as they could, the episcopal habit which they put on him was made of canvas and old rags; Bonner, in the mean time, by way of triumph and mockery, calling him "Mr. Canterbury," and the like.

He bore all this treatment with his wonted fortitude and patience; told them "the degradation gave him no concern, for he had long despised those ornaments:" but when they came to take away his crosier, he held it fast, and delivered his appeal to Thirlby, saying, "I appeal to the next general council."

When they had stripped him of all his habits, they put on him a poor yeoman-beadle's gown, threadbare and ill-shaped, and a townsman's cap; and in this manner delivered him to the secular power to be carried back to prison, where he was kept entirely destitute of money, and totally secluded from his friends. Nay, such was the fury of his enemies, that a gentleman was taken into custody by Bonner, and narrowly escaped a trial, for giving the poor archbishop money to buy him a dinner.

Cranmer had now been imprisoned almost three years, and death should have soon followed his sentence and degradation; but his cruel enemies reserved him for greater misery and insult. Every engine that could be thought of was employed to shake his constancy; but he held fast to the profession of his faith. Nay, even when he saw the barbarous martyrdom of his dear companions, Ridley and Latimer, he was so far from shrinking, that he not only prayed to God to strengthen them, but also, by their example, to animate him to a patient expectation and endurance of the same fiery trial.

The papists, after trying various severe ways to bring Cranmer over without effect, at length determined to try what gentle methods would do. They accordingly removed him from prison to the lodgings of the dean of Christ-church, where they urged every persuasive and affecting argument to make him deviate from his faith; and, indeed, too much melted his gentle nature, by the false sunshine of pretended civility and respect.

The unfortunate prelate, however, withstood every temptation; at which his enemies were so irritated, that they removed him from the dean's lodgings to the most lothsome part of the prison in which he had been confined, and there treated him with unparalleled severity. This was more than the infirmities of so old a man could support; the frailty of human nature prevailed, and he was induced to sign the following recantation, drawn from him by the malice and artifices of his enemies.

"I, Thomas Cranmer, late archbishop of Canterbury, do re-

nounce, abhor, and detest, all manner of heresies and errors of Luther and Zuinglius, and all other teachings which are contrary to sound and true doctrine. And I believe most constantly in my heart, and with my mouth I confess, one holy and Catholic church visible, without which there is no salvation; and thereof I acknowledge the bishop of Rome to be supreme head on earth, whom I acknowledge to be the highest bishop and pope, and Christ's vicar, unto whom all Christian people ought to be subject.

"And as concerning the sacraments, I believe and worship in the sacrament of the altar, the very body and blood of Christ, being contained most truly under the forms of bread and wine; the bread, through the mighty power of God, being turned into the body of our Savior Jesus Christ, and the wine into his blood.

"And in the other six sacraments, also, (like as in this,) I believe and hold as the universal church holdeth, and the church of Rome judgeth and determineth.

"Furthermore, I believe that there is a place of purgatory, where souls departed be punished for a time, for whom the church doth godlily and wholesomely pray, like as it doth honor saints and make prayers to them.

"Finally, in all things I profess, that I do not otherwise believe, than the Catholic church and church of Rome holdeth and teacheth. I am sorry that ever I held or thought otherwise. And I beseech almighty God, that of his mercy he will vouchsafe to forgive me whatsoever I have offended against God or his church, and also I desire and beseech all Christian people to pray for me.

"And all such as have been deceived either by mine example or doctrine, I require them, by the blood of Jesus Christ, that they will return to the unity of the church, that we may be all of one mind, without schism or division.

"And to conclude, as I submit myself to the Catholic church of Christ, and to the supreme head thereof, so I submit myself unto the most excellent majesties of Philip and Mary, king and queen of this realm of England, &c. and to all other their laws and ordinances, being ready always as a faithful subject ever to obey them. And God is my witness, that I have not done this for favor or fear of any person, but willingly and of mine own conscience, as to the instruction of others."

This recantation of the archbishop was immediately printed, and distributed throughout the country; and, to establish its authenticity, first was added the name of Thomas Cranmer, with a solemn subscription, then followed the witness of his

recantation, Henry Sydal, and friar John de Villa Garcina. All this time Cranmer had no certain assurance of his life, although it was faithfully promised to him by the doctors: but after they had gained their purpose, the rest they committed to chance, as is usual with men of their religion. The queen, having now found a time to revenge her old grudge against him, received his recantation very gladly; but would not alter her intention of putting him to death.

The quaint simplicity with which the following account of the concluding scene of this good man's life is given, renders it more valuable and interesting than any narrative of the same transactions in "modern phrase;" we therefore give it *verbatim.*

Now was Dr. Cranmer in a miserable case, having neither inwardly any quietness in his own conscience, nor yet outwardly any help in his adversaries.

Besides this, on the one side was praise, on the other side scorn, on both sides danger, so that he could neither die honestly, nor yet honestly live. And whereas he sought profit, he fell into double disprofit, that neither with good men he could avoid secret shame, nor yet with evil men the note of dissimulation.

In the mean time, while these things were doing in the prison amongst the doctors, the queen taking secret counsel how to despatch Cranmer out of the way, (who as yet knew not of her secret hate, and was not expecting death,) appointed Dr. Cole, and secretly gave him in commandment that against the 21st of March he should prepare a funeral sermon for Cranmer's burning, and so instructing him orderly and diligently of her will and pleasure in that behalf, sent him away.

Soon after, the lord Williams, of Tame, and the lord Shandois, Sir Thomas Bridges, and Sir John Brown, were sent for, with other worshipful men and justices, commanded in the queen's name to be at Oxford on the same day, with their servants and retinue, lest Cranmer's death should raise there any tumult.

Dr. Cole having this lesson given him before, and charged by her commandment, returned to Oxford, ready to play his part; who, as the day of execution drew near, even the day before, came into the prison to Dr. Cranmer, to try whether he abode in the Catholic faith, wherein before he had left him. To whom, when Cranmer had answered that by God's grace he would be daily more confirmed in the Catholic faith; Cole departing for that time, the next day following repaired to the archbishop again, giving no signification as yet of his death that was prepared. And therefore, in the morning, which was the

21st day of March, appointed for Cranmer's execution, the said Cole coming to him, asked him if he had any money, to whom when he had answered that he had none, he delivered fifteen crowns to give to the poor, to whom he would: and so exhorting him as much as he could to constancy in the faith, departed thence about his business, as to his sermon appertained.

By this partly, and other like arguments, the archbishop began more and more to surmise what they were about. Then because the day was not far spent, and the lords and knights that were looked for were not yet come, there came to him the Spanish friar, witness of his recantation, bringing a paper with articles, which Cranmer should openly profess in his recantation before the people, earnestly desiring him that he would write the said instrument with the articles with his own hand, and sign it with his name: which when he had done, the said friar desired that he would write another copy thereof, which should remain with him, and that he did also. But yet the archbishop, being not ignorant whereunto their secret devices tended, and thinking that the time was at hand in which he could no longer dissemble the profession of his faith with Christ's people, he put his prayer and his exhortation written in another paper secretly into his bosom, which he intended to recite to the people before he should make the last profession of his faith, fearing lest, if they heard the confession of his faith first, they would not afterwards have suffered him to exhort the people.

Soon after, about nine o'clock, the lord Williams, Sir Thomas Bridges, Sir John Brown, and the other justices, with certain other noblemen, that were sent of the queen's council, came to Oxford, with a great train of waiting men. Also of the other multitude on every side (as is wont in such a matter) was made a great concourse, and greater expectation: for first of all, they that were of the pope's side were in great hope that day to hear something of Cranmer that should establish the vanity of their opinion: the other part, who were endued with a better mind, could not yet doubt that he, who by continued study and labor for so many years, had set forth the doctrine of the gospel, either would or could now, in the last act of his life, forsake his part. Briefly, as every man's will inclined, either to this part or to that, so according to the diversity of their desires, every man wished and hoped for. And yet because in an uncertain thing the certainty could be known of none what would be the end; all their minds were hanging between hope and doubt. So that the greater the expectation was in so doubtful a matter, the

more was the multitude that was gathered thither to hear and behold.

During this great expectation, Dr. Cranmer at length came from the prison of Bocardo unto St. Mary's church, (because it was a foul and rainy day,) the chief church in the university, in this order. The mayor went before, next him the aldermen in their place and degree; after them was Cranmer brought between two friars, which mumbling to and fro certain psalms in the streets, answered one another until they came to the church door, and there they began the song of Simeon, "*Nunc dimittis;*" and entering into the church, the psalm-singing friars brought him to his standing, and there left him. There was a stage set over-against the pulpit, of a mean height from the ground, where Cranmer had his standing, waiting until Dr. Cole made ready for his sermon.

The lamentable case and sight of that man was a sorrowful spectacle to all Christian eyes that beheld him. He that lately was archbishop, metropolitan, and primate of all England, and the king's privy counsellor, being now in a bare and ragged gown, and ill-favoredly clothed, with an old square cap, exposed to the contempt of all men, did admonish men not only of his own calamity, but also of their state and fortune. For who would not pity his case, and might not fear his own chance, to see such a prelate, so grave a counsellor, and of so long-continued honor, after so many dignities, in his old years to be deprived of his estate, adjudged to die, and in so painful a death to end his life, and now presently from such fresh ornaments, to descend to such vile and ragged apparel?

In this habit, when he had stood a good space upon the stage, turning to a pillar near adjoining thereunto, he lifted up his hands to heaven, and prayed unto God once or twice, till at length Dr. Cole coming into the pulpit, and beginning his sermon, entered first into mention of Tobias and Zachary, whom after he had praised in the beginning of his sermon for their perseverance in the true worshiping of God, he then divided his whole sermon into three parts, (according to the solemn custom of the schools,) intending to speak first of the mercy of God: secondly, of his justice to be showed: and last of all, how the prince's secrets are not to be opened. And proceeding a little from the beginning, he took occasion by and by to turn his tale to Cranmer, and with many hot words reproved him, that he being one endued with the favor and feeling of wholesome and Catholic doctrine, fell into a contrary opinion of pernicious error; which he had not only defended by his writings, and all his power, but

also allured other men to do the like, with great liberality of gifts, as it were appointing rewards for error; and after he had allured them, by all means did cherish them.

It were too long to repeat all things, that in long order were pronounced. The sum of his tripartite declamation was, that he said God's mercy was so tempered with his justice, that he did not altogether require punishment according to the merits of offenders, nor yet sometimes suffered the same to go altogether unpunished, yea, though they had repented. As in David, who when he was bidden to choose of three kinds of punishment which he would, and he had chosen pestilence for three days, the Lord forgave him half the time, but did not release all; and that the same thing came to pass in him also, to whom although pardon and reconciliation were due according to the canons, seeing he repented of his errors, yet there were causes why the queen and the council at this time judged him to death; of which, lest he should marvel too much, he should hear some.

First, That being a traitor, he had dissolved the lawful matrimony between the king and queen, her father and mother: besides the driving out of the pope's authority, while he was a metropolitan.

Secondly, That he had been a heretic, from whom, as from an author and only fountain, all heretical doctrine and schismatical opinion, that so many years have prevailed in England, did first rise and spring; of which he had not been a secret favorer only, but also a most earnest defender, even to the end of his life, sowing them abroad by writings and arguments, privately and openly, not without great ruin and decay to the Catholic church.

And further, it seemed meet, according to the law of equality, that as the death of the late duke of Northumberland *made even* with Thomas More, chancellor, that died for the church; so there should be one that should *make even* with Fisher, of Rochester: and because that Ridley, Hooper, and Farrar, were not able to make even with that man, it seemed that Cranmer should be joined to them to fill up their part of the equality.*

The latter part of his sermon he converted to the archbishop, whom he comforted and encouraged to take his death well, by many places of scripture, as with these, and such like; bidding him not to mistrust, but he should incontinently receive

* This *arithmetical reason* for burning a man is certainly the very acme of Romish logic. If all accounts were to be thus settled, what would be the balance due from popery?

what the thief did, to whom Christ said, "This day thou shalt be with me in paradise:" and out of St. Paul he armed him against the terror of fire by this, "The Lord is faithful, which will not suffer you to be tempted above your strength:" by the example of the three children, to whom God made the flame to seem like a pleasant dew; adding also the rejoicing of St. Andrew on his cross, the patience of St. Lawrence in the fire, assuring him, that God, if he called on him, either would abate the fury of the flame, or give him strength to abide it.

He glorified God much in his (Cranmer's) conversion, because it appeared to be only His (the Almighty's) work, declaring what travail and conference had been with him to convert him, and all prevailed not, till that it pleased God of his mercy to reclaim him, and call him home. In discoursing of which place, he much commended Cranmer, and qualified his former doings, thus tempering his judgment and talk of him, that all the time (said he) he flowed in riches and honor, he was unworthy of his life; and now that he might not live, he was unworthy of death. But lest he should carry with him no comfort, he would diligently labor, (he said,) and also did promise, in the name of all the priests that were present, that immediately after his death there should be dirges, masses, and funerals, executed for him in all the churches of Oxford, for the succor of his soul.

After Cole had ended his sermon, he called back the people to prayers that were ready to depart. "Brethren," said he, "lest any man should doubt of this man's earnest conversion and repentance, you shall hear him speak before you; and therefore I pray you, Mr. Cranmer, to perform that now, which you promised not long ago; namely, that you would openly express the true and undoubted profession of your faith, that you may take away all suspicion from men, and that all men may understand that you are a Catholic indeed."—"I will do it," said the archbishop, "and that with a good will;" who, rising up, and putting off his cap, began to speak thus unto the people:

"Good Christian people, my dearly beloved brethren and sisters in Christ, I beseech you most heartily to pray for me to almighty God, that he will forgive me all my sins and offences, which be many without number, and great above measure. But yet one thing grieveth my conscience more than all the rest, whereof, God willing, I intend to speak more hereafter. But how great and many soever my sins be, I beseech you to pray to God of his mercy to pardon and forgive them all." And here kneeling down, he said the following prayer:

"O Father of heaven, O Son of God, Redeemer of the world, O Holy Ghost, three persons and one God, have mercy upon me, most wretched caitiff and miserable sinner. I have offended both against heaven and earth, more than my tongue can express. Whither then may I go, or whither shall I flee? To heaven I may be ashamed to lift up mine eyes, and in earth I find no place of refuge or succor. To thee, therefore, O Lord, do I run; to thee do I humble myself, saying, O Lord my God, my sins be great, but yet have mercy upon me, for thy great mercy. The great mystery that God became man, was not wrought for little or few offences. Thou didst not give thy Son (O heavenly Father) unto death for small sins only, but for all the greatest sins of the world, so that the sinner return to thee with his whole heart, as I do at this present. Wherefore have mercy on me, O God, whose property is always to have mercy; have mercy upon me, O Lord, for thy great mercy. I crave nothing for mine own merits, but for thy name's sake, that it may be hallowed thereby, and for thy Son Jesus Christ's sake. And now, therefore, O Father of heaven, hallowed be thy name," &c. And then he, rising, said:

"Every man (good people) desireth at the time of his death to give some good exhortation, that others may remember the same before their death, and be the better thereby: so I beseech God grant me grace, that I may speak something at this my departing, whereby God may be glorified, and you edified.

"First, it is a heavy cause to see that so many folk so much dote upon the love of this false world, and be so careful for it, that of the love to God, or the world to come, they seem to care very little or nothing. Therefore, this shall be my first exhortation: That you set not your minds overmuch upon this deceitful world, but upon God, and upon the world to come, and to learn to know what this lesson meaneth which St. John teacheth, 'That the love of this world is hatred against God.'

"The second exhortation is, That next under God you obey your king and queen willingly and gladly, without murmuring or grudging; not for fear of them only, but much more for the fear of God; knowing that they be God's ministers, appointed by God to rule and govern you: and therefore whosoever resisteth them, resisteth the ordinance of God.

"The third exhortation is, That you love altogether like brethren and sisters. For, alas! pity it is to see what contention and hatred one Christian man beareth to another, not taking each other as brother and sister, but rather as strangers and mortal enemies. But I pray you learn and bear well away this

one lesson, To do good unto all men, as much as in you lieth, and to hurt no man, no more than you would hurt your own natural loving brother or sister. For this you may be sure of, that whosoever hateth any person, and goeth about maliciously to hinder or hurt him, surely and without all doubt, God is not with that man, although he think himself ever so much in God's favor.

"The fourth exhortation shall be to them that have great substance and riches of this world; That they will well consider and weigh three sayings of the scripture: one is of our Savior himself, who saith, Luke xviii. 'It is hard for a rich man to enter into the kingdom of heaven.' A sore saying, and yet spoken by him who knoweth the truth.

"The second is of John, 1 John iii. whose saying is this, 'He that hath the substance of this world, and seeth his brother in necessity, and shutteth up his mercy from him, how can he say that he loveth God?'

"The third is of St. James, who speaketh to the covetous rich man after this manner, "Weep you and howl for the misery that shall come upon you: your riches do rot, your clothes be moth-eaten, your gold and silver doth canker and rust, and their rust shall bear witness against you, and consume you like fire: you gather a hoard or treasure of God's indignation against the last day.' Let them that be rich ponder well these three sentences: for if they ever had occasion to show their charity, they have it now at this present, the poor people being so many, and victuals so dear.

"And now forasmuch as I am come to the last end of my life, whereupon hangeth all my life past, and all my life to come, either to live with my master Christ forever in joy, or else to be in pain forever with wicked devils in hell, and I see before mine eyes presently either heaven ready to receive me, or else hell ready to swallow me up: I shall therefore declare unto you my very faith how I believe without any color of dissimulation: for now is no time to dissemble, whatsoever I have said or written in times past.

"First, I believe in God the Father Almighty, maker of heaven and earth, &c. And I believe every article of the Catholic faith, every word and sentence taught by our Savior Jesus Christ, his apostles and prophets, in the New and Old Testament.

"And now I come to the great thing which so much troubleth my conscience, more than any thing that ever I did or said in my whole life, and that is the setting abroad of a writing con-

trary to the truth; which now here I renounce and refuse, as things written with my hand contrary to the truth which I thought in my heart, and written for fear of death, and to save my life, if it might be; and that is, all such bills and papers which I have written or signed with my hand since my degradation, wherein I have written many things untrue. And forasmuch as my hand hath offended, writing contrary to my heart, therefore my hand shall first be punished; for when I come to the fire, it shall be first burned.

"And as for the pope, I refuse him, as Christ's enemy and Antichrist, with all his false doctrine.

"And as for the sacrament, I believe as I have taught in my book against the bishop of Winchester, which my book teacheth so true a doctrine of the sacrament, that it shall stand at the last day before the judgment of God, where the papistical doctrine contrary thereto shall be ashamed to show her face."

Here the standers-by were all astonished, marvelled, and amazed, and looked upon one another, whose expectation he had so notably deceived. Some began to admonish him of his recantation, and to accuse him of falsehood.

Briefly, it was strange to see the doctors beguiled of so great a hope. I think there was never cruelty more notably or better in time deluded and deceived. For it is not to be doubted, but they looked for a glorious victory, and a perpetual triumph by this man's retractation.

As soon as they heard these things, they began to let down their ears, to rage, fret, and fume; and so much the more, because they could not revenge their grief: for they could now no longer threaten or hurt him. For the most miserable man in the world can die but once; and whereas of necessity he must needs die that day, though the papists had been ever so well pleased; being ever so much offended at him, yet could he not be twice killed by them. And so when they could do nothing else unto him, yet lest they should say nothing, they ceased not to object unto him his falsehood and dissimulation.

Unto which accusation he answered, "Ah, my masters," (quoth he,) "do you not take it so? Always since I lived hitherto, I have been a hater of falsehood, and a lover of simplicity, and never before this time have I dissembled;" and in saying this, all the tears that remained in his body appeared in his eyes. And when he began to speak more of the sacrament and of the papacy, some of them began to cry out, yelp, and bawl, and especially Cole cried out upon him, "Stop the heretic's mouth, and take him away."

And then Cranmer being pulled down from the stage, was led to the fire, accompanied with those friars, vexing, troubling, and threatening him most cruelly. "What madness," say they, "hath brought thee again into this error, by which thou wilt draw innumerable souls with thee into hell?" To whom he answered nothing, but directed all his talk to the people, saving that to one troubling him in the way, he spake, and exhorted him to get him home to his study, and apply to his book diligently; saying, if he did diligently call upon God, by reading more he should get knowledge.

But the other Spanish barker, raging and foaming, was almost out of his wits, always having this in his mouth, *Non fecisti*, "Didst thou it not?"

But when he came to the place where the holy bishops and martyrs of God, bishop Latimer and bishop Ridley, were burnt before him for the confession of the truth, kneeling down he prayed to God, and not long tarrying in his prayers, putting off his garment to his shirt, he prepared himself for death. His shirt was made long, down to his feet. His feet were bare; likewise his head, when both his caps were off, was so bare that one hair could not be seen upon it. His beard was so long and thick, that it covered his face with marvellous gravity; and his reverend countenance moved the hearts both of his friends and enemies.

Then the Spanish friars, John and Richard, of whom mention was made before, began to exhort him, and play their parts with him afresh, but with vain and lost labor. Cranmer with steadfast purpose abiding in the profession of his doctrine, gave his hand to certain old men, and others that stood by, bidding them farewell.

And when he had thought to have done so likewise to Mr. Ely, the said Ely drew back his hand and refused, saying, it was not lawful to salute heretics, and especially such a one as falsely returned unto the opinions that he had foresworn. And if he had known before that he would have done so, he would never have used his company so familiarly, and chid those serjeants and citizens, who had not refused to give him their hands. This Mr. Ely was a student in divinity, and lately made a priest, being then one of the fellows in Brazen-nose college.

Then was an iron chain tied about Cranmer, and they commanded the fire to be set unto him.

And when the wood was kindled, and the fire began to burn near him, he stretched forth his right hand, which had signed

his recantation, into the flames, and there held it so steadfast that all the people might see it burnt to a coal before his body was touched. In short, he was so patient and constant in the midst of these extreme tortures, that he seemed to move no more than the stake to which he was bound; his eyes were lifted up to heaven, and often he repeated, "this unworthy right hand," so long as his voice would suffer him; and as often using the words of the blessed martyr St. Stephen, "Lord Jesus, receive my spirit," till the fury of the flames putting him to silence, he gave up the ghost.

Thus died Thomas Cranmer, in the sixty-seventh year of his age. He was a man of great candor, and a firm friend, which appeared signally in the misfortunes of Anne Boleyn, Cromwell, and the duke of Somerset. In his writings he rather excelled in great industry and good judgment, than in a quickness of apprehension, or a closeness of style. He employed his revenues on pious and charitable uses; and in his table he was truly hospitable, for he entertained great numbers of his poor neighbors often at it. The gentleness and humility of his deportment was very remarkable. His last fall was the greatest blemish of his life, yet that was expiated by a sincere repentance; and while we drop a tear over this melancholy instance of human frailty, we must acknowledge with praise the interposition of divine Providence in his return to the truth.

CHAPTER XVII.

Persecutions and Martyrdoms of various Persons, after the Death of Archbishop Cranmer.

THE force of bigotry in the breast of the unrelenting Mary only terminated with her life. The destruction of those who could not think as she did was her principal employment, and her greatest pleasure. Her emissaries were continually "seeking whom they might devour:" and the martyrdoms and cruelties inflicted under her orders will load her name with indelible infamy.

MARTYRDOMS OF AGNES POTTEN AND JOAN TRUNCHFIELD.

These two advocates and sufferers for the pure gospel of Christ lived in the town of Ipswich, in Suffolk. Being apprehended

on an information of heresy, they were brought before the bishop of Norwich, who examined them concerning their religion in general, and their faith in the corporeal presence of Christ in the sacrament of the altar, in particular.

With respect to the latter article, they both delivered it as their opinion, that, in the sacrament of the Lord's supper, there was represented the memorial only of Christ's death and passion, saying, that, according to the scriptures, he was ascended up into heaven, and sat on the right hand of God the Father; and therefore his body could not be really and substantially in the sacrament.

A few days after this, they were examined by the bishop, when both of them still continuing steadfast in the profession of their faith, sentence was pronounced against them as heretics, and they were delivered over to the secular power.

On the day appointed for their execution, which was in the month of March, 1556, they were both led to the stake, and burnt, in the town of Ipswich. Their constancy was admired by the multitude who saw them suffer; for, as they undressed, and prepared themselves for the fire, they earnestly exhorted the people to believe only in the unerring word of the only living and true God, and not regard the devices and inventions of men.

They both openly declared that they despised the errors and superstitions of the church of Rome, and most patiently submitted to the acute torments of devouring flames, calling upon the God of their salvation, and triumphing in being deemed worthy to suffer for the glorious cause of Jesus Christ, their Lord and master.

MARTYRDOMS OF JOHN MAUNDREL, WILLIAM COBERLY, AND JOHN SPICER.

John Maundrel was the son of Robort Maundrel, of Rowd, in the county of Wilts, farmer; he was from his childhood brought up in husbandry, and when he came to man's estate, he dwelt in a village called Buckhampton, in the above county, where he lived in good repute. After the scripture was translated into English by William Tindal, this John Maundrel became a diligent hearer thereof, and a fervent embracer of God's true religion, so that he delighted in nothing so much as to hear and speak of God's word, never being without the New Testament about him, although he could not read himself, as was at that period too frequently the case among persons in his station of life. But when he came into the company of any one

who could read, his book was always ready; and having a very good memory, he could recite by heart most places of the New Testament; and his life and conversation were very honest and charitable. In the reign of king Henry VIII., when Dr. Trigonion and Dr. Lee visited the abbeys, John Maundrel was brought before Dr. Trigonion, at an abbey called Edyngton, in Wiltshire; where he was accused that he had spoken against the holy water and holy bread, and such like ceremonies, and was condemned to wear a white sheet, bearing a candle in his hand, about the market, in the town of Devizes. Nevertheless, his fervency did not abate, but, by God's merciful assistance, he took better hold, as the sequel will declare.

In the days of queen Mary, when popery was restored again, and God's true religion put to silence, Maundrel left his own house and went into Gloucestershire, and into the north part of Wiltshire, wandering from one to another to such men as he knew feared God, with whom, as a servant to keep their cattle, he remained some time; but afterwards returned to his own country, and coming to Devizes, to a friend of his, named Anthony Clee, he mentioned his intention of returning home to his house.

And when his friend exhorted him by the words of scripture to flee from one city to another, he replied again by the words of the Revelations of them that be fearful, and said, that he needs must go home; and so he did; and here he, Spicer and Coberly, used at times to resort and confer together.

At length, they agreed together to go to the parish church, where, seeing the parishioners in the procession, following and worshiping the idol there carried, they advised them to leave the same, and to return to the living God, particularly speaking to one Robert Barksdale, the principal man of the parish, but he paid no regard to their words.

After this the vicar came into the pulpit, and being about to read his bead-roll, and to pray for the souls in purgatory, John Maundrel, speaking with an audible voice, said, that was the pope's pinfold, the other two affirming the same. Upon which words, by command of the priest, they were put in the stocks, where they remained till the service was done, and then were brought before a justice of the peace; the next day they were all three carried to Salisbury, and taken before bishop Capon, and William Geffrey, chancellor of the diocese; by whom they were imprisoned, and oftentimes examined concerning their faith, in their houses, but seldom openly. And at the last examination the usual articles being alleged against them, they

answered, as Christian men should and ought to believe: and first they said, they believed in God the Father, and in the Son, and in the Holy Ghost, the twelve articles of the creed, the holy scripture from the first of Genesis to the last of the Revelation

But that faith the chancellor would not allow. Wherefore he proposed them in particular articles: First, whether they did not believe, that in the sacrament of the altar, (as he termed it,) after the words of consecration spoken by the priest at mass, there remained no substance of bread nor wine, but Christ's body, flesh and blood, as he was born of the virgin Mary. To which they answered negatively, saying that the popish mass was abominable idolatry, and injurious to the blood of Christ; but confessing, that in a faithful congregation, receiving the sacrament of Christ's body and blood, being duly administered according to Christ's institution, Christ's body and blood is spiritually received of the faithful believer.

Those articles being thus answered, the chancellor read their condemnation, and so delivered them to the sheriff, who was present during the examination. John Spicer then said, "O, master sheriff, now must you be their butcher, that you may be guilty also with them of innocent blood before the Lord." This was on the 23d day of March, 1556, and on the following day, they were carried out of the common jail to a place between Salisbury and Wilton, where were two stakes set for them to be burnt at. Upon coming to the place, they kneeled down, and made their prayers secretly together, and then being undressed to their shirts, John Maundrel cried out, with a loud voice, "Not for all Salisbury!" Which words were understood to be an answer to the sheriff, who offered him the queen's pardon if he would recant. And after that John Spicer said, "This is the joyfullest day that ever I saw." Thus were the three burnt at two stakes, where most constantly they gave their bodies to the fire, and their souls to the Lord, for the testimony of his truth.

The wife of William Coberly, being also apprehended, was detained in the keeper's house at the same time that her husband was in prison. The keeper's wife, Agnes Penicote, having secretly heated a key red-hot, laid it in the back yard, and desired Alice Coberly to fetch it to her in all haste; the poor woman went immediately to bring it, and taking it up in haste, burnt her hand terribly. Whereupon she crying out, "Ah! thou drab," cried the keeper's wife, "thou that canst not abide the burning of the key, how wilt thou be able to abide burning thy whole body?" And, indeed, she was weak enough to recant.

But to return to the story of Coberly; he being at the stake, was somewhat long in burning: after his body was scorched with the flames, and the flesh of his left arm entirely consumed by the violence of the fire, at length he stooped over the chain, and with the right hand, which was less injured, smote upon his breast softly, the blood gushing out of his mouth. Afterwards, when all thought he had been dead, suddenly he rose upright again, but shortly after expired, following his companions to the realms of eternal glory and felicity.

MARTYRDOMS OF RICHARD AND THOMAS SPURG, JOHN CAVILL, AND GEORGE AMBROSE, LAYMEN; AND OF ROBERT DRAKE AND WILLIAM TIMS, MINISTERS.

These six pious Christians resided in the county of Essex. Being accused of heresy, they were all apprehended, and sent by the lord Rich, and other commissioners, at different times, to bishop Gardiner, lord chancellor; who, after a short examination, sent the four first to the Marshalsea prison in the borough, and the two last to the King's Bench, where they continued during a whole year, till the death of bishop Gardiner.

When Dr. Heath, archbishop of York, succeeded to the chancellorship, four of these persecuted brethren, namely, Richard and Thomas Spurg, John Cavill and George Ambrose, weary of their tedious confinement, presented a petition to the chancellor, subscribing their names, and requesting his interest for their enlargement.

A short time after the delivery of this petition, Sir Richard Read, one of the officers of the court of chancery, was sent by the chancellor to the Marshalsea, to examine them.

Richard Spurg, the first who passed examination, being asked the cause of his imprisonment, replied, that he, with several others, being complained of by the minister of Bocking, for not coming to their parish church, to the lord Rich, was therefore sent up to London by his lordship, to be examined by the late chancellor.

He acknowledged that he had not been at church since the English service was changed into Latin, (except on Christmas-day was twelvemonth,) because he disliked the same, and the mass also, as not agreeable to God's holy word.

He then desired that he might be no further examined concerning this matter until it pleased the present chancellor to inquire his faith concerning the same, which he was ready to testify.

Thomas Spurg, on his examination, answered to the same

effect with the other, confessing that he absented himself from church, because the word of God was not there truly taught, nor the sacraments of Christ duly administered, as prescribed by the same word.

Being further examined touching his faith in the sacrament of the altar, he said, that if he stood accused in that particular, he would answer as God had given him knowledge, which he should do at another opportunity.

John Cavill likewise agreed in the chief particulars with his brethren: but further said, the cause of his absenting himself from church was, that the minister there had advanced two doctrines contrary to each other; for first, in a sermon which he delivered when the queen came to the crown, he exhorted the people to believe the gospel, declaring it to be the truth, and that if they believed it not, they would be damned; and secondly, in a future discourse, he declared that the New Testament was false in forty places; which contrariety gave Cavill much disgust, and was, among other things, the cause of his absenting himself from church.

George Ambrose answered to the same effect, adding, moreover, that after he had read the late bishop of Winchester's book, entitled *De verâ Obedientia*, with bishop Bonner's preface thereunto annexed, both inveighing against the authority of the bishop of Rome, he esteemed their principles more lightly than he had done before.

Robert Drake was minister of Thundersly, in Essex, to which living he had been presented by lord Rich in the reign of Edward VI., when he was ordained priest by Dr. Ridley, then bishop of London, according to the reformed English service for ordination.

On the accession of queen Mary to the throne of England, he was sent for by Gardiner, bishop of Winchester, who demanded of him whether he would conform, like a good subject, to the laws of the realm then in force? He answered, that he would abide by those laws that were agreeable to the law of God; upon which he was immediately committed to prison.

William Tims was a deacon and curate of Hockley, in Essex, in the reign of Edward VI.; but being deprived of his living soon after the death of that monarch, he absconded, and privately preached in a neighboring wood, whither many of his flock attended to hear the word of God.

In consequence of these proceedings he was apprehended by one of the constables, and sent up to the bishop of London, by whom he was referred to Gardiner, bishop of Winchester, and

lord chancellor, who committed him to the King's Bench prison. A short time after his confinement, he (with the others before mentioned) was ordered to appear before the bishop of London, who questioned him in the usual manner, concerning his faith in the sacrament of the altar.

Mr. Tims answered, that the body of Christ was not in the sacrament of the altar, really and corporeally, after the words of consecration spoken by the priest; and that he had been a long time of that opinion, ever since it had pleased God, of his infinite mercy, to call him to the true knowledge of the gospel of his grace.

On the 28th of March, 1556, these six persons were all brought into the consistory court, in St. Paul's church, before the bishop of London, in order to be examined, for the last time; when he assured them, that if they did not submit to the church of Rome, they should be condemned for heresy.

The bishop began his examination with Tims, whom he called the ringleader of the others: he told them, that he had taught them heresies, confirmed them in their erroneous opinions, and endeavored, as far as in him lay, to render them as abominable as himself; with many other accusations equally false and opprobrious.

Mr. Tims acknowledged only two sacraments, baptism and the Lord's supper; commending the bishop of Winchester's book *De verâ Obedientia*, and the bishop of London's preface to the same. He declared that the mass was blasphemy of Christ's passion and death; that Christ is not corporeally but spiritually present in the sacrament, and that, as they used it, it was an abominable idol.

Bonner exhorted him to revoke his errors and heresies, conform to the church of Rome, and not abide strenuously by the literal sense of the scripture, but use the interpretation of the fathers.

The bishop, finding Mr. Tims so inflexible in his adherence to the faith he professed, that every attempt to draw him from it was vain and fruitless, read his definitive sentence, and he was delivered over to the secular power.

Bonner then used the same measures with Drake as he had done with Tims; but Drake frankly declared, that he denied the church of Rome, with all the works thereof, even as he denied the devil, and all his works.

The bishop, perceiving all his exhortations fruitless, pronounced sentence of condemnation, and he was immediately delivered into the custody of the sheriffs.

After this, Thomas and Richard Spurg, George Ambrose, and John Cavill, were severally asked, if they would forsake their heresies, and return to the Catholic church. They all refused consenting to the church of Rome; but said, they were willing to adhere to the true Catholic church, and continue in the same.

Bonner then read their several definitive sentences, after which he committed them to the custody of the sheriffs of London, by whom they were conducted to Newgate.

On the 14th of April, 1556, the day appointed for their execution, they were all led to Smithfield, where they were chained to the same stake, and burnt in one fire, patiently submitting themselves to the flames, and resigning their souls into the hands of that glorious Redeemer, for whose sake they delivered their bodies to be burned.

MARTYRDOMS OF JOAN BEACH, WIDOW, OF TUNBRIDGE; AND JOHN HARPOLE, OF ROCHESTER.

Information being laid against these two persons, for heresy, they were apprehended, and, by the magistrates of the respective places where they lived, committed to prison. After being some time in confinement, they were separately examined before Maurice, bishop of Rochester, their diocesan.

Joan Beach was first taken before the bishop for examination. Finding her inflexible in the faith she professed, he strongly urged her to preserve her life by renouncing her errors; which she peremptorily refusing, he pronounced sentence on her, and she was delivered over to the secular power.

John Harpole being next examined before the same bishop, articles of a similar nature were exhibited against him as against his fellow-sufferer, Joan Beach. His answers to all of them were to the same import as hers: upon which the bishop pronounced sentence of death on him in the usual form.

These two faithful followers of Christ were burnt together, in one fire, in the city of Rochester, about the latter end of April, 1556. They embraced each other at the stake, and cheerfully resigned their souls into the hands of their Redeemer; after repeatedly singing hallelujahs to the praise and glory of his name.

SUFFERINGS OF CHRISTOPHER LISTER, JOHN MACE, JOHN SPENCER, SIMON JOYN, RICHARD NICHOLS, AND JOHN HAMMOND: WHO WERE ALL BURNED TOGETHER AT COLCHESTER.

These six persons being all apprehended on a charge of heresy, and brought before bishop Bonner, at his palace at Fulham; where articles were exhibited against them, of the same nature,

and in the usual form, as those against others on the like occasion.

After various endeavors to bring them to recant, without the least effect, sentence of death was pronounced against them, and they were all delivered over to the secular power.

The writ for their execution being made out, they were removed to Colchester, where, on the 28th day of April, 1556, they were fastened to two stakes, and burnt in one fire. They all cheerfully met their fate, giving glory to God in the midst of the flames, and encouraging others, for the truth of the gospel, to follow their example.

MARTYRDOMS OF HUGH LAVEROCK, AN OLD DECREPIT MAN; AND JOHN APPRICE, A BLIND MAN.

The former of these martyrs was by trade a painter, and lived in the parish of Barking, in Essex. At the time of his apprehension he was in the sixty-eighth year of his age, and very helpless from the natural infirmities of life. Being, however, accused of heresy by some of the popish emissaries in his neighborhood, he, with his fellow-sufferer, was taken before Bonner to be examined with respect to their faith.

The bishop laid before them the same articles as have been mentioned in former instances, and they returned answers to the same effect as those of other advocates for the truth of the gospel.

On the 9th of May, 1556, they were both brought into the consistory court at St. Paul's, where their articles and answers were publicly read; after which the bishop endeavored to persuade them to recant their opinions concerning the sacrament of the altar.

Hugh Laverock declared, that by the grace of God he would continue in the profession he had already made, for he could not find the least authority in the word of God for approving the doctrine of the corporeal presence in the sacrament.

The bishop then addressed himself to John Apprice, and demanded what he had to say in his defence? The honest blind man answered the haughty prelate, "that the doctrine he set forth and taught was so conformable to the world, that it could not be agreeable to the scripture of God; and that he was no member of the Catholic church of Christ, seeing he made laws to kill men, and made the queen his executioner."

The first examination being over, they were for the present dismissed, but ordered to appear the next day at the bishop's palace at Fulham. Being accordingly conducted there, the

bishop, after some discourse with them, and finding them steadfast in their faith, pronounced the definitive sentence; when, being delivered over to the secular power, they were committed to Newgate.

On the 15th of May, they were conveyed to Stratford-le-Bow, the place appointed for their execution. As soon as they arrived at the stake, Laverock threw away his crutch, and thus addressed his fellow-sufferer: "Be of good comfort, brother, for my lord of London is our good physician: he will cure us both shortly, thee of thy blindness, and me of my lameness."

After this they both knelt down, and prayed with great fervency, that God would enable them to pass, with Christian resolution, through the fiery trial.

These two undaunted believers in Christ were both chained to one stake. They endured their sufferings with great fortitude, and cheerfully yielded up their lives in testimony of the truth of their blessed Redeemer.

MARTYRDOMS OF CATHARINE HUT, JOAN HORNES, AND ELIZABETH THACKVILL.

These three pious women, being apprehended on suspicion of heresy, were carried before Sir John Mordaunt and Mr. Tyrrel, justices of peace for the county of Essex, who sent them prisoners to the bishop of London, for not conforming to the order of the church, and not believing the real presence of Christ's body in the sacrament of the altar. Being brought before the bishop, he exhibited to them the articles usual on the occasion.

On the 13th of April they were again brought before the bishop, and the respective articles, with their answers, publicly read in court, in order to their final judgment.

Catharine Hut, being first examined, was required to declare her opinion of the sacrament of the altar, and to return to the Catholic faith. To this she replied, "that the sacrament, as enforced by the papists, was not truly God, but a dumb god, made with men's hands;" upon which she received sentence of death.

Joan Hornes was next examined, and being charged that she did not believe the sacrament of Christ's body and blood to be Christ himself, said, "If you can make your god to shed blood, or show any sign of a true, living body, then I will believe you: but it is bread as to the substance; and that which you call heresy is the manner in which I trust to serve my God to the end of my life. Concerning the bishop and see of Rome, I detest them as abominations, and desire ever to be delivered from the same."

In consequence of these answers, sentence of condemnation was immediately pronounced on her.

Elizabeth Thackvill continuing steadfast in her former confessions, and refusing to recant, shared the same fate with the other two; when they were all delivered over to the secular power, and committed to Newgate.

On the 16th of May, 1556, the day appointed for their execution, they were conducted to Smithfield, where, being all fastened to one stake, and the fagots lighted, their bodies were soon consumed, after they had recommended their spirits into the hands of that God for the truth of whose word they joyfully suffered death, in hopes of obtaining life everlasting.

MARTYRDOM OF THOMAS DROWRY, A BLIND BOY, AND THOMAS CROKER.

We have just before related the sufferings of two men, the one blind, and the other lame; and we have now another instance of natural blindness conjoined with mental illumination, leading the possessor to a glorious death, and a never-ending felicity in heaven.

Thomas Drowry, a blind boy, at his last examination, and final condemnation, was brought by the officers under whose custody he had remained, before Dr. Williams, then chancellor of Gloucester, sitting judicially in the consistory of the cathedral of Gloucester. The chancellor having administered to the boy such articles as were usual in such cases, said to him, "Dost thou not believe, that after the words of consecration spoken by the priest, there remaineth the very real body of Christ, in the sacrament of the altar?"

To which Drowry answered, "No, that I do not."

The chancellor replied, "Then thou art a heretic, and shalt be burned." And so he read the sentence condemnatory against the boy, delivering him over to the secular power, and on the 15th day of May, the boy was brought to the place of execution, at Gloucester; together with one Thomas Croker, a bricklayer, condemned also for the like testimony of the truth. They both together, with great fortitude and resignation, joyfully yielded their souls into the hands of the Lord Jesus.

SUFFERINGS OF THOMAS SPICER, JOHN DENNY, AND EDMUND POOLE.

These three persons were apprehended by the justices of the county of Suffolk, in which they lived, and committed to prison, for not attending mass at their parish church.

After being some time in confinement, they were brought be-

fore the chancellor of Norwich, and the register, who sat at the town of Beccles, to examine them with respect to their faith. The articles alleged against them were as follow:

1. That they believed not the pope of Rome to be supreme head, immediately under Christ, of the universal Catholic church.

2. That they believed not holy bread and holy water, ashes, palms, and other like ceremonies used in the church, to be good and laudable for stirring up the people to devotion.

3. That they believed not, after the words of consecration spoken by the priest, the very natural body of Christ, and no other substance of bread and wine, to be in the sacrament of the altar.

4. That they believed it to be idolatry to worship Christ in the sacrament of the altar.

5. That they took bread and wine in remembrance of Christ's passion.

6. That they would not follow the cross in procession, nor be confessed to a priest.

They all acknowledged the truth of those accusations; in consequence of which they were condemned by the chancellor, who first endeavored to reclaim them from their opinions, and bring them over to the church of Rome; but all his admonitions and exhortations proving ineffectual, he pronounced sentence on them, and they were immediately delivered into the hands of the high-sheriff for the county of Suffolk.

On the 21st of May, 1556, these three pious Christians were led to the stake in the town of Beccles, amidst a great number of lamenting spectators. As soon as they arrived at the place of execution they devoutly prayed, and repeated the articles of their faith. When they came to that article concerning the holy Catholic church, Sir John Sillard, the high-sheriff, thus addressed them: "That is well said, sirs; I am glad to hear you say you believe the Catholic church; this is the best expression I ever heard from you yet."

To this Poole answered, "that though they believed the *Catholic* church, yet they believed not in their *popish* church, which is no part of Christ's Catholic church; and, therefore, no part of their belief."

When they arose from prayer they went joyfully to the stake, and being chained to it, and the fagots lighted, they praised God with such cheerfulness in the midst of the flames, as astonished the numerous spectators. Soon after they were fastened to the stake, several bigoted papists called to the executioner to throw fagots at them, in order to stop their mouths; but our martyrs,

disregarding their malice, boldly confessed the truth with their latest breath, dying, as they had lived, in certain hopes of a resurrection to life eternal.

MARTYRDOMS OF THOMAS HARLAND, JOHN OSWALD, THOMAS ABINGTON, AND THOMAS READ; ALSO OF THOMAS WOOD, THOMAS MILLS, AND OTHERS.

The popish emissaries having laid informations against the first four persons, they were all apprehended on suspicion of heresy, and immediately sent to London, to be examined by Bonner, bishop of that diocese, relative to their faith.

THOMAS HARLAND being first examined, the bishop objected to his conduct in not attending his parish church: to which he answered, that since the mass was restored, he never chose to hear the same, because it was in Latin, which he did not understand, and, therefore, could not reap any benefit thereby.

JOHN OSWALD refused to answer any objection till his accusers were brought face to face before him; nevertheless, he declared that "he was not to be awed into any concessions by the fear of fire and fagot; but as those who had faithfully administered the gospel of Christ, during the reign of king Edward VI., had suffered and gone before him, he was ready to suffer and follow after them, and would count it his glory and honor so to do."

The other two, ABINGTON and READ, said, they abjured all popish superstitions and errors, and that they would ever hold fast to the faith as it was in the pure gospel of Christ.

The bishop, finding them all resolute, and that they were determined to adhere to their religious opinions, after endeavoring to prevail on them to recant, passed sentence of condemnation on them, and they were immediately delivered over to the secular power.

After a long confinement in the King's Bench prison, they were all sent down to Lewes, in Sussex, where, on the 6th of June, 1556, they were burned together in one fire, praising God for enabling them to withstand the malice of their enemies, and to bear, with fortitude, the punishment allotted them for professing the truth of his most holy word.

On the 20th of the same month, two other persons suffered at the same place, namely, the Rev. THOMAS WOOD, and THOMAS MILLS; who both died with Christian fortitude, rejoicing and praising God, that he had numbered them among those who freely gave up their miserable existence here for the truth of the gospel, in hopes of obtaining an everlasting inheritance in the heavenly mansions.

On the 24th of the same month likewise, William Adderhall, minister, died in the prison of the King's Bench, and was buried in the back yard: also John Clement, wheelwright, dying in the said prison, was buried in like manner upon the dunghill in the back yard, on the 25th day of June.

A pious young man, a merchant's servant, for his adherence to the truth, suffered cruel persecution from the papists, and was burnt at Leicester, June 26, 1556.

MARTYRDOMS OF H. WYE, W. HOLLYWELL, R. JACKSON, L. PERN, J. DERIFALL, T. BOWYER, G. SEARLS, L. COUCH, H. ADLINTON, J. ROUTH, E. HURST, ELIZ. PEPER, AND AGNES GEORGE.

These thirteen persons were apprehended in the different places where they lived, the greater part of them being inhabitants of the county of Essex; and were sent, at various times, up to London, to be examined by bishop Bonner concerning their religious principles.

On the 9th of June they were all brought together before Dr. Darbyshire, the bishop's chancellor.

These thirteen persons being thus examined by the bishop of London's chancellor, in open court, persisting in their answers, and refusing to recant, or be reconciled to the church of Rome, had sentence of condemnation pronounced against them; and being delivered over to the secular power, were all sent to Newgate.

Three others were also condemned to die at the same time: but before the day appointed for their execution, a reprieve was sent them by cardinal Pole.

Early in the morning of the 28th of June, 1556, being the day appointed for their execution, they were conducted from Newgate to Stratford-le-Bow, the place allotted for them to confirm that faith they had professed, and to which they had so strenuously adhered. On their arrival at the destined place, the sheriff made use of a stratagem to bring them over to the Romish faith. He divided them into two companies, and placed them in separate apartments. This done, he visited one company, and told them the other had recanted, by which their lives would be saved; and exhorted them to follow their example, and not cast themselves away by their own mere obstinacy.

But this scheme failed in its effect; for they told the sheriff, that their faith was not built on man, but on Christ crucified.

The sheriff, finding his project fail with the first party to whom he applied, had recourse to the same means with the others, admonishing them to recant like wise men, and not

be guilty of destroying themselves by their own bigotry and prejudice.

But they answered to the same effect as their brethren had done before, assuring the sheriff that their faith was not built on man, but on Christ, and his infallible word.

They were then brought from their different apartments, and all led together to the place of execution, where they embraced each other, and, after praying in the most fervent manner, prepared themselves for their fate.

These thirteen steadfast believers in Christ were chained to different stakes, but all burnt together in one fire, showing such love to each other, and firm faith in their Savior and Redeemer Jesus Christ, that the concourse of spectators assembled on the occasion were astonished at the undaunted behavior of so many poor innocents, who thus patiently endured the acutest torments, rather than comply with the errors and superstitions of the church of Rome.

MARTYRDOMS OF ROBERT BERNARD, ADAM FOSTER, AND ROBERT LAWSON.

The first of these martyrs was a poor laborer, and lived in the parish of Frasden, in the county of Suffolk. Being apprehended by the constable of the parish for not going to church, he was brought before Dr. Hopton, bishop of Norwich, who inquired of him whether he had been with a priest at Easter to confess, or whether he had received the sacrament of the altar.

To these questions Bernard frankly replied, "No, I have not been with the priest, nor confessed myself unto him: but I have confessed my sins unto almighty God, and I trust he hath forgiven me; wherefore I need not go to the priest for such matters, as he cannot forgive his own sins."

The bishop, after using various arguments to induce him to go to confession, without effect, pronounced him a heretic; on which Bernard said, "My lord, it grieveth me not one whit to be called a heretic by you, for so your forefathers called the prophets and apostles of Christ, long before this time."

Incensed at this bold reply, the bishop arose, and bid Bernard follow him. He then went to the sacrament of the altar, to which he kneeled and prayed, and severely reproved Bernard for not doing the same: but our martyr told him, he found no authority for such behavior in the word of God.

The bishop then addressing him, pointed to the pix over the altar, in which the wafer, or host, is kept, and said, "Why, lewd fellow, whom seest thou yonder?"—"Nobody, my lord,"

replied Bernard.—"Seest thou not thy Maker, varlet?" demanded the prelate.—"My Maker!" returned the countryman, "no; I see nothing but a few clouts hanging together in a heap."

This answer so irritated the bishop, that he commanded the jailer to "take him away, and lay irons enough on him," declaring he would reduce him to subjection before he had done with him.

The next day he was again brought before the bishop, who asked him if he retained the same opinions as he professed yesterday. To which Bernard replied, "Yes, my lord, I remember myself well, for I am the same man to-day that I was yesterday, and hope I shall remain steadfast to the end of my life in the principles I have professed."

One of his lordship's attendants being desirous of examining Bernard himself, advised the bishop not to give himself any further trouble, but to commit his examination to him. Having obtained his request, he took Bernard to an inn, where several popish emissaries were assembled. They first used many fair words, and alluring promises, to persuade him to abjure what they called his heretical opinions. This, however, not taking effect, they threatened him with whipping, the stocks, and burning; but all to no purpose. He told them, "Friends, I am not better than my master, Christ, and the prophets, whom your forefathers served after this sort; and I, for his sake, am content to suffer the like at your hands, if God should so permit, trusting that he will strengthen me in the same, according to his promise, and that of all his ministers."

After this declaration they took him back to the bishop, who, according to the usual form of proceeding in the court, condemned him as a heretic, and he was delivered over to the secular power.

Adam Foster lived in the parish of Mendlesham, in the county of Suffolk. He was apprehended in his own house by two constables, at the command of a neighboring justice, for absenting himself from mass, and not receiving the sacrament at Easter. Being taken before the bishop of Norwich, he examined him concerning his religious principles, and finding him steadfast in his faith, according to the doctrines set forth in the days of king Edward VI., he condemned him as a heretic, and he was delivered to the secular power, to be proceeded against according to law.

Robert Lawson, by trade a linen-draper, was apprehended on the same account as the two former; and being brought before Sir John Tyrrel, he committed him to the prison of Eye,

Archbishop Cranmer burnt at the stake, March 21, 1556.

even men and two women burnt together in one fire, at Stratford Essex.

in Suffolk. After lying there a short time, he was conducted to the bishop of Norwich, for examination, when, holding fast to the principles he had professed, and withstanding every effort made use of by the bishop to bring him to recant, he was pronounced an obstinate heretic, received sentence of death, and was delivered into the hands of the sheriff, in order for execution.

On the 30th of June, 1556, these three soldiers of Christ were conducted to Bury St. Edmunds, in Suffolk, where, being all fastened to one stake, they died in full assurance of happiness hereafter, giving glory to that God who had enabled them to undergo their sufferings for his name's sake.

JOHN FORTUNE.

About the same time that these three suffered, there was one John Fortune, a blacksmith, of the parish of Mendlesham, in Suffolk, who was several times examined by the bishop of Norwich, and others, respecting the mass, the sacrament of the altar, and other points of the Romish religion, which he refuted by texts quoted from scripture. His sentence of condemnation is recorded in the bishop's register; but whether it was ever carried into execution we are not informed; if not burnt, however, he most probably died in prison, as the unrelenting persecutors very seldom allowed their victims to escape.

SUFFERINGS AND DEATH OF JOHN CARELESS, IN THE KING'S BENCH.

About the first of July, 1556, John Careless, of Coventry, weaver, died in the King's Bench prison: who though he were by the secret judgment of almighty God prevented by death, so that he came not to the full martyrdom of his body, yet is he no less worthy to be counted in honor and place of Christ's martyrs, than others that suffered most cruel torments; as well because he was for the same truth's sake a long time imprisoned, as also for his willing mind and the zealous affection he had thereunto, if the Lord had so determined it.

It appears that Careless had suffered two years' imprisonment at Coventry, which much distressed his wife and children, who depended on him for support. After that, being brought to London, he was endued with such patience and constant fortitude, that he longed for nothing more earnestly than to die in the fire for the profession of his faith; but it pleasing God to prevent him by death in the prison, he was buried under a dunghill in the fields, by order of the persecutors.

MARTYRDOM OF JOAN WASTE, A POOR BLIND WOMAN, AT DERBY.

This poor woman, during the time of king Edward VI., used to frequent the church to hear divine service in the vulgar tongue, together with homilies and sermons, by which means she became confirmed and established in the principles of the reformed religion. Having purchased a New Testament in English, she applied to an old man, whom she paid for reading such passages as she directed him; by which means she became so well versed in the holy scriptures, that she could repeat entire chapters by heart, and, by citing proper texts of scripture, would prove the errors in religion, as well as the vicious customs and practices that prevailed in those days.

Thus did this pious woman increase in the knowledge of God's word, leading a life of exemplary godliness, without molestation, or any kind of interruption, during the reign of king Edward.

But on his death, and the reintroduction of popery, on the accession of queen Mary, because she continued steadfast in the profession of that faith she had embraced from a knowledge of the divine word, and refused to communicate with those who maintained contrary doctrines, she was brought before Dr. Ralph Bayn, bishop of Lichfield and Coventry, and Dr. Draycott, the chancellor, as one suspected of heresies, and by them committed to the prison of Derby.

She was several times privately examined by Peter Finch, the bishop's official; and afterwards brought to public examination before the bishop, his chancellor, and several more of the queen's commissioners. She answered, that she believed just as much as the holy scriptures taught her, and according to what she had heard preached by many pious and learned men; some of whom had suffered imprisonment, and others death, for the same doctrine.

Among others, she mentioned Dr. Taylor, and asked, if they would follow his example in testimony of their doctrine? which unless they were willing to do, she desired, for God's sake, they would not trouble her, (being a poor, blind, and illiterate woman,) declaring, at the same time, she was ready to yield up her life in defence of that faith she had publicly professed.

The bishop and his chancellor urged many arguments in proof of the real presence in the sacrament of the altar, demanding why Christ was not as able to make bread his body, as to turn water into wine, or raise Lazarus from the dead, and the like, threatening her, at the same time, with imprisonment, torments, and death.

The poor woman, terrified at these threatenings, told the bishop, if he would, before that company, take it upon his conscience, that the doctrine which he would have her to believe, concerning the sacrament, was true, and that he would, at the awful tribunal of God, answer for her therein, (as Dr. Taylor, in several sermons, had offered,) she would then further answer them.

The bishop declaring that he would, the chancellor said to him, "My lord, you know not what you do; you may in no case answer for a heretic." The bishop, struck by this interposition of the chancellor, demanded of the woman whether she would recant or not, and told her she should answer for herself.

This honest Christian finding, at length, they designed but to prevaricate, told his lordship, that if he refused to take upon himself to answer for the truth of what they required her to believe, she would answer no further, but desired them to do their pleasure.

In consequence of this, sentence of death was pronounced against her, and she was delivered to the sheriff, who immediately reconducted her to the prison.

On the 1st of August, 1556, the day appointed for her execution, she was led to the stake. Immediately on her arrival at the fatal spot, she knelt down, and, in the most fervent manner, repeated several prayers, desiring the spectators to pray also for her departing soul. Having finished her prayers, she arose, and was fastened to the stake; when the fagots being lighted, she called to the Lord to have mercy on her, and continued so to do, till the flames deprived her both of speech and life. And thus did this poor woman quit this mortal stage, to obtain a life of immortality, the sure and certain reward of all those who suffer for the sake of the true gospel of their blessed Redeemer.

VARIOUS MARTYRDOMS.

On the 8th of September, 1556, one Edward Sharp was burnt at Bristol; and on the 25th of the same month, a young man, by trade a carpenter, suffered at the same place.

The day preceding the last martyrdom, John Hart, a shoemaker, and Thomas Ravendale, a currier, were burnt at Mayfield, in Sussex. And,

On the 27th of the same month, one John Horn, and a woman, whose name is unknown, suffered at Wooton-under-Edge, in Gloucestershire.

All these martyrs submitted to their fate with the most Christian fortitude, giving glory to God for having numbered them among the followers and advocates of his most holy gospel.

FIVE PERSONS STARVED TO DEATH.

The last on record who suffered for the truth of the gospel in the bloody year 1556, were five persons, (confined, with many others, in Canterbury castle,) who were cruelly starved to death. Their names were as follow:—WILLIAM FOSTER, ALICE POTKINS, and JOHN ARCHER, who had been condemned; JOHN CLARK, and DUNSTAN CRITTENDEN, who had not been condemned.

The cruel usage these unhappy persons suffered from their unfeeling persecutors is displayed in a letter written by one of them, and thrown out of the window of the prison; of which the following is an exact copy:—

"Be it known unto all men that shall read, or hear read, these our letters, that we the poor prisoners of the castle of Canterbury, for God's truth, are kept, and lie in, cold irons, and our keepers will not suffer any meat to be brought to us to comfort us. And if any man do bring us any thing, as bread, butter, cheese, or any other food, the said keeper will charge them that so bring us any thing, except money or raiment, to carry it them again; or else, if he do receive any food of any for us, he doth keep it for himself, and he and his servants do spend it, so that we have nothing thereof; and thus the keeper keepeth away our victuals from us: insomuch, that there are four of us prisoners there for God's truth famished already; and thus is it his mind to famish us all: and we think he is appointed thereunto by the bishops and priests, and also of the justices, so to famish us; and not only us of the said castle, but also all other prisoners, in other prisons, for the like cause to be also famished: notwithstanding, we write not these our letters to that intent we might not afford to be famished for the Lord Jesus's sake, but for this cause and intent, that they, having no law to famish us in prison, should not do it privily, but that the murderers' hearts should be openly known to all the world, that all men may know of what church they are, and who is their father.—Out of the castle of Canterbury."

Among the others confined with these five were ten men, who having been examined by Dr. Thornton, suffragan of Dover, and Nicholas Harpsfield, archdeacon of Canterbury, were sentenced to be burnt. They had been confined a considerable time, but their sentence was, at length, put into execution; and they were the first who opened the bloody transactions of the year 1557. Their names were as follow:—STEPHEN KEMP, of Norgate; WILLIAM WATERER, of Beddingden; W. PROWTING,

of Thornham; W. Lowick, of Cranbroke; Thomas Hudson, of Salenge; William Hay, of Hithe; Thomas Stephens, of Beddingen; John Philpot, Nicholas Final, and Matthew Bradbridge, all of Tenterden.

The six first were burnt at Canterbury, on the 15th of January, 1557; Stephens and Philpot suffered the next day at Wye; and Final and Bradbridge the day after, at Ashford.

They all bore their sufferings with Christian fortitude, rejoicing that their troubles were drawing to an end, and that they should leave this world, for that where the weary are at rest.

FURTHER PERSECUTIONS.

Notwithstanding the numerous sacrifices that had been made in various parts of the kingdom, since the accession of queen Mary, in order to gratify the barbarous bigotry of that infatuated princess, yet they were far from being at an end. Naturally disposed to tyranny, and encouraged in her bloodthirsty principles by that monster in human form, Bonner, bishop of London, she determined to compel all her subjects who differed from herself in religious sentiments either to submit to her maxims, or fall victims to her insatiable vengeance.

To facilitate this horrid intention, in the beginning of February, 1557, she issued the following proclamation, which was, in a great measure, promoted by bishop Bonner, whose diabolical soul, in conjunction with hers, thirsted after the blood of those who worshiped God in purity of heart.

"Philip and Mary, by the grace of God, king and queen of England, &c. To the right reverend father in God, our right trusty and well beloved counsellor Thomas, bishop of Ely, and to our right trusty and well beloved William Windsore, knight, lord Windsore; Edward North, knight, lord North; and to our trusty and well beloved counsellor J. Bourn, knight, one of our chief secretaries, J. Mordaunt, knight, Francis Englefield, knight, master of our wards and liveries, Edward Walgrave, knight, master of our great wardrobe, Nicholas Hare, knight, master of the rolls, Thomas Pope, knight, Roger Cholmley, knight, Richard Rede, knight, Rowland Hill, knight, William Rastal, serjeant at law, Henry Cole, clerk, dean of Paul's, William Roper, and Ralph Cholmley, esquires, William Cook, Thomas Martin, John Story, and John Vaughan, doctors of the law, greeting.

"Forasmuch as divers devilish and slanderous persons have not only invented, bruited, and set forth divers false rumors,

tales, and seditious slanders against us, but also have sown divers heresies, and heretical opinions, and set forth divers seditious books within this our realm of England, meaning thereby to stir up division, strife, contention, and sedition, not only amongst our loving subjects, but also betwixt us and our said subjects, with divers other outrageous misdemeanors, enormities, contempts, and offences, daily committed and done, to the disquieting of us and our people: we, minding the due punishment of such offenders, and the repressing of such like offences, enormities, and misbehaviors from henceforth, having special trust and confidence in your fidelities, wisdoms, and discretions, have authorized, appointed, and assigned you to be our commissioners; and by these presents do give full power and authority unto you, and three of you, to inquire, as well by the oaths of twelve good and lawful men, as by witnesses, and all other means and politic ways you can devise, of all and singular heretical opinions, lollardies, heretical and seditious books, concealments, contempts, conspiracies, and all false rumors, tales, seditious and slanderous words or sayings, raised, published, bruited, invented, or set forth against us, or either of us, or against the quiet governance and rule of our people and subjects, by books, lies, tales, or otherwise, in any county, key, bowing, or other place or places, within this our realm of England, or elsewhere, in any place, or places, beyond the seas, and of the bringers-in, utterers, buyers, sellers, readers, keepers, or conveyers of any such letter, book, rumor, and tale; and of all and every their coadjutors, counsellors, comforters, procurers, abettors and maintainers, giving unto you, and three of you, full power and authority, by virtue hereof, to search out, and take into your hands and possessions, all manner of heretical and seditious books, letters, and writings, wheresoever they, or any of them, shall be found, as well in printers' houses and shops as elsewhere, willing you, and every of you, to search for the same in all places, according to your discretions.

"And also to inquire, hear, and determine, all and singular enormities, disturbances, misbehaviors, and negligences committed in any church, chapel, or other hallowed place within this realm; and also for and concerning the taking away, or withholding any lands, tenements, goods, ornaments, stocks of money, or other things belonging to every of the same churches and chapels, and all accounts and reckonings concerning the same.

"And also to inquire and search out all such persons as obstinately do refuse to receive the blessed sacrament of the altar, to

hear mass, or to come to their parish churches, or other convenient places appointed for divine service; and all such as refuse to go on procession, to take holy bread or holy water, or otherwise, do misuse themselves in any church, or other hallowed places, wheresoever any of the same offences have been, or hereafter shall be committed, within this our said realm.

"Nevertheless, our will and pleasure is, that when, and as often as any person or persons, hereafter being called or convened before you, do obstinately persist, or stand in any manner of heresy, or heretical opinion, that then ye, or three of you, do immediately take order, that the same person, or persons, so standing, or persisting, be delivered and committed to his ordinary, there to be used according to the spiritual and ecclesiastical laws.

"And also we give unto you, or three of you, full power and authority, to inquire and search out all vagabonds, and masterless men, barrotors, quarrelers, and suspected persons, abiding within our city of London, and ten miles compass of the same, and all assaults and affrays done and committed within the same city and compass.

"And further, to search out all wastes, decays, and ruins of churches, chancels, chapels, parsonages, and vicarages, in the diocese of the same, being within this realm, giving you, and every of you, full power and authority, by virtue hereof, to hear and determine the same, and all other offences and matters above specified and rehearsed, according to your wisdoms, consciences, and discretions, willing and commanding you, or three of you, from time to time, to use and devise all such politic ways and means, for the trial and searching out of the premises, as by you, or three of you, shall be thought most expedient and necessary: and upon inquiry, and due proof had, known, perceived, and tried out, by the confession of the parties, or by sufficient witnesses before you, or three of you, concerning the premises, or any part thereof, or by any other ways or means requisite, to give and award such punishment to the offenders, by fine, imprisonment, or otherwise; and to take such order for redress and reformation of the premises, as to your wisdoms, or three of you, shall be thought meet and convenient.

"Further willing and commanding you, and every three of you, in case you shall find any person, or persons, obstinate or disobedient, either in their appearance before you, or three of you, at your calling or assignment, or else in not accomplishing, or not obeying your decrees, orders, and commandments, in any thing or things, touching the premises, or any part thereof, to

commit the same person, or persons, so offending, to ward, there to remain, till by you, or three of you, he be discharged or delivered, &c."

ACCOUNT OF TWENTY-TWO PERSONS APPREHENDED AT COLCHESTER, AND BROUGHT TO LONDON, FOR EXAMINATION BY BONNER.

The proclamation which we have given above was issued on the 8th of February, 1557, and gave the new inquisition an opportunity of extending their horrid ravages; so that persecution universally prevailed, and most of the jails in the kingdom were crowded with prisoners, for the true faith.

The rage of persecution was particularly prevalent in and about the town of Colchester, insomuch that twenty-three persons were apprehended together, of which number one only escaped; the others being sent up to London, in order to abide by the award of the bloody tribunal. These poor people consisted of fourteen men and eight women, who were fastened together, with a chain placed between them, each person being at the same time tied separately with a cord round the arm. On their entrance into the city they were pinioned, and in that manner conducted to Newgate.

These twenty-two prisoners were at length brought before bishop Bonner, who examined them separately with respect to their faith. The bishop and the other judges would have passed sentence on them, had it not been for cardinal Pole, and some others, who thought the putting to death of so many at one time would produce a great disturbance among the people. It was therefore decreed, that they should make a submission, or confession, and, thereupon, be discharged. This they readily agreed to; and the following paper was drawn up and signed by them.

"Because our Savior at his last supper took bread, and when he had given thanks, he brake it, and gave it unto his disciples, and said, 'Take, eat, this is my body which is given for you, this do in remembrance of me;' therefore, according to the words of our Savior Jesus Christ, we do believe in the sacrament to be spiritually Christ's body. And likewise he took the cup, gave thanks, and gave it to his disciples, and said, 'This is my blood of the New Testament which is shed for many;' therefore likewise we do believe that it is spiritually the blood of Christ, according as his church doth administer the same. Unto which Catholic church of Christ we do, like as in all other matters, submit ourselves, promising therein to live as it becometh good Christian men, and here in this realm to behave

ourselves as becometh faithful subjects unto our most gracious king and queen, and to all other superiors both spiritual and temporal, according to our bounden duties."

The whole twenty-two persons brought from Colchester respectively subscribed their names to this submission; as did also six others who had been apprehended in London, and were brought up with them at the same time for examination. The names of the whole were as follow:

John Atkin, Allen Sympson, Richard George, Thomas Firefanne, William Munt, Richard Joly, Richard Gratwick, Thomas Winssey, Richard Rothe, Richard Clarke, Stephen Glover, Robert Colman, Thomas Merse, William Bongeor, Robert Bercock, Margaret Hyde, Elyn Euring, Christian Pepper, Margaret Field, Alice Munt, Joan Winsley, Cicely Warren, Rose Allen, Ann Whitlocke, George Barker, John Saxby, Thomas Locker, and Alice Locker.

In consequence of their submission, they were all immediately set at liberty; though several of them were afterwards apprehended, and put to death. One of the women, Margaret Hyde, escaped their resentment but a short time, being one in the list we have next to bring forward, of those who suffered for the truth of the gospel.

MARTYRDOMS OF THOMAS LOSEBY, HENRY RAMSEY, THOMAS THYRTELL, MARGARET HYDE, AND AGNES STANLEY.

The popish emissaries having laid information against these five persons, they were all apprehended, and being examined by several justices of the county of Essex, in which they resided, were by them sent up to the bishop of London, for examination. On their arrival the bishop referred them to the chancellor, who, after questioning them on the articles usual on such occasions, committed them all to Newgate.

After being imprisoned nearly three months, by order of the chancellor, they were summoned to appear before the bishop himself, when the following singular articles were exhibited against them.

"1. That they thought, believed, and declared, within some part of the city and diocese of London, that the faith, religion, and ecclesiastical service here observed and kept, as it is in the realm of England, was not a true and laudable faith, religion, and service, especially concerning the mass and the seven sacraments, nor were they agreeable to God's word; and that they could not, without grudging and scruple, receive and use it, nor

conform themselves unto it, as other subjects of this realm customarily have done.

"2. That they had thought, &c. that the English service, set forth in the time of king Edward VI., in this realm of England, was good, godly, and Catholic in all points, and that it alone ought, here in this realm, to be received, used, and practised, and none other.

"3. That they had thought, &c. that they were not bound to their parish church, and there to be present at matins, mass, even-song, and other divine service.

"4. That they had thought, &c. that they were not bound to come to procession to the church, upon times appointed, and to go in the same with others of the parish, singing or saying the accustomed prayers used in the church, nor to bear a taper, or candle, on Candlemas-day, nor take ashes on Ash-Wednesday, nor bear palms on Palm-Sunday, nor to creep to the cross upon days accustomed, nor to receive holy water and holy bread, or to accept or allow the ceremonies and usages of the church, after the manner in which they were then used in this realm.

"5. That they had thought, &c. that they were not bound, at and time, to confess their sins to any priest, and to receive absolution at his hands as God's minister, nor to receive, at any time, the blessed sacrament of the altar, especially as it is used in the church of England.

"6. That they had thought, &c. that in matters of religion and faith, they were bound to follow and believe their own conscience only, and not credit the determination and common order of the Catholic church, and see of Rome, nor any member thereof.

"7. That they had thought, &c. that the fashion and manner of christening infants is not agreeable to God's word, and that none can be effectually baptized, and therefore saved, except they are arrived to years of discretion to believe themselves, and willingly accept, or refuse, baptism at their pleasure.

"8. That they had thought, &c. that prayers to saints, or prayers for the dead, were not available, nor allowable, by God's word, and that souls departed this life do immediately go to heaven or hell, or else do sleep till the day of doom: so that there is no place of purgation at all.

"9. That they had thought, &c. that all those, who in the time of king Henry VIII. or in the time of queen Mary, the present sovereign of England, had been burned as heretics, were no heretics, but faithful, sincere Christians; especially Barnes, Garret, Jerome, Frith, Rogers, Hooper, Cardmaker,

Latimer, Taylor, Bradford, Cranmer, Ridley, &c.; and that they did allow and approve all their opinions, and disapproved their condemnations and burnings.

"10. That they had thought, &c. that fasting and prayers used in the church of England, and the appointing a day for fasting, and abstaining from flesh upon fasting days, especially in the time of Lent, is not laudable nor allowable, by God's word, and that men ought to have liberty, at all times, to eat all kind of meats.

"11. That they had thought, &c. that the sacrament of the altar is an idol, and to reserve, keep, and honor it, is idolatry and superstition, as was also the mass and elevation of the sacrament.

"12. That they had thought, &c. that they were not bound to be convened before an ecclesiastical judge, concerning matters of faith, nor to make answer at all, especially upon oath on a book."

The first, second, third, fourth, fifth, eighth, and ninth articles, they granted in general, excepting that they denied "that souls departed do sleep till the day of judgment," as mentioned in the eighth article.

With respect to the sixth article objected to them, they thought themselves bound to believe the true Catholic church, so far as it instructed them according to God's holy word, but not to follow the determinations of the superstitious church of Rome.

Concerning the eighth and twelfth articles, they denied that they ever maintained any such absurd opinions, but granted that man of himself, without the aid and assistance of God's spirit, had no power to do any thing acceptable in the sight of God.

To the tenth article they answered, that true fasting and prayer, used according to God's word, was allowable, and approved in his sight; and that, by the same word, every faithful man may eat all meats at all times, with thanksgiving to God for the same.

Having given these answers, they were dismissed, and conveyed to their respective places of confinement, where they remained till they were again brought before the bishop, who made no other inquiry than whether they would abjure their heretical opinions; and on their refusal, again dismissed them.

At length they were brought into the public consistory court at St. Paul's, and severally asked what they had to allege why sentence of condemnation should not be pronounced against them.

Thomas Loseby being first questioned, thus replied: "God

give me grace to withstand you, your sentence, and your law, which devours the flock of Christ, for I perceive death is my certain portion, unless I will consent to believe in that accursed idol the mass."

Thomas Thyrtell being next examined, said, "My lord, if you make me a heretic, you make Christ and the twelve apostles all heretics, for I hold one and the same faith with them, and I will abide in that faith, being assured that it will obtain for me everlasting life."

Henry Ramsey being required to recant, answered, "My lord, would you have me abjure the truth, and, for fear of death here, forfeit eternal felicity hereafter?"

Margaret Hyde being questioned, replied, "My lord, you have no cause to pronounce sentence against me, for I am in the true faith, nor will ever forsake it; and I wish I was more confirmed in it than I am."

Agnes Stanley, the last examined, said, "My lord, I would suffer every hair of my head to be burned, before I would renounce the faith of Christ, and his holy gospel."

The court now broke up, but was convened again in the afternoon, when the prisoners were brought in, and were again examined.

Thomas Loseby being first called upon, his articles and answers were read; after which many attempts were made to bring him to a recantation, but he persisted in his faith, declaring, that "he hoped he had the spirit of God, which had led him into all truth:" his sentence of condemnation was therefore pronounced, and he was delivered to the custody of the sheriff, in order for execution.

Various arguments were used by the bishop to bring over Margaret Hyde; but she declared she would not depart from what she had said upon any penalty whatever; and added, that she would gladly hear his lordship instruct her from some part of God's word, and not talk to her concerning holy bread and holy water, which was no part of God's word.

The bishop, finding her resolute, pronounced sentence on her, and she was delivered over to the secular power.

Agnes Stanley was also admonished to return to the communion of the holy mother church, but she continued steadfast in her faith, declaring she was no heretic, and that those who were burned, as the papists said, for heresy, were true martyrs in the sight of God. In consequence of this she likewise received sentence of death, and was committed to the care of the sheriff.

Thomas Thyrtell being asked what he had to allege, an-

swered, "My lord, I will not hold with those idolatrous opinions you would inculcate; for I say the mass is idolatry, and I will abide by the faith of Christ as long as I live."

He was then sentenced in the same manner as the former.

Henry Ramsey, who was last called, being asked whether he would stand by his answers, as the rest had done, or recant and become a new member of the church, replied, "I will never abjure my religion, in which I will live, and in which I will die."

Their examinations being closed, and sentence of death passed on them all, they were immediately conducted to Newgate, where they continued till the 12th of April, 1557. On the morning of that day they were led to Smithfield, the place appointed for their execution, where, being fastened to two stakes, they were burnt in one fire, praising God as long as they had the power of speech, and cheerfully giving up their lives in testimony of the truth of the gospel.

MARTYRDOM OF STEPHEN GRATWICK, WILLIAM MORANT, AND JOHN KING.

Stephen Gratwick being informed against by the popish emissaries, on a suspicion of heresy, was apprehended, and being carried before a justice of peace, was committed to the Marshalsea prison, where he continued for a considerable time.

At length he was brought before Dr. White, bishop of Winchester, in St. George's church, Southwark, to answer such questions as he should be asked relative to his religious opinions.

The bishop first asked him if he would revoke the heresies which he had maintained and defended; when Mr. Gratwick answering in the negative, he administered the usual articles, desiring him to give an explicit answer to each.

The articles being read, Mr. Gratwick replied, "My lord, these articles are of your making, and not of mine, nor have I had any time to examine them; therefore I desire the liberty of lawful appeal to mine ordinary, having no concern with you."

During his examination, the bishop of Rochester and the archdeacon of Canterbury arrived, when, on a consultation about the present case, it was agreed to introduce a person to represent the ordinary; which being done, Gratwick desired leave to depart, but the counterfeit ordinary insisted on his being detained, saying that he was justly summoned before those lords, and him, on trial of his faith; and that, if he confessed the truth, he should be quietly dismissed, and allowed full liberty.

Gratwick told him, that "he would turn his own argument

upon him, for Christ came before the high priest, scribes, and Pharisees, bringing the truth with him, being the very truth himself; yet both he and his truth were condemned, and had no avail with them; the apostles likewise, and all the martyrs that died since Christ, did the same."

The bishop of Winchester then asked his opinion concerning the sacrament of the altar; to which he replied, "My lord, I do verily believe, that in the sacrament of the Lord's supper, truly administered in both kinds, according to the institution of Christ, unto the worthy receiver, he eateth mystically, by faith, the body and blood of Christ."

The bishop of Rochester observed, that this definition was a mere evasion of the principal points, for that he separated the sacrament of the altar from the supper of the Lord, intimating thereby, that the former was not the true sacrament; and also condemned their method of administering it in one kind, as well as hindered the unworthy receiver to eat and drink the body and blood of Christ, which, if duly weighed, were points of the highest importance, though he had craftily evaded them.

Having entered into closer examination concerning this matter, the counterfeit ordinary ordered the articles to be read again, and Gratwick refusing to make any reply, was threatened with excommunication; on which he thus addressed himself to his examiners:

"Since ye thirst for my blood, before ye are glutted with the same, permit me to say a word in my own cause. On Sunday, my lord of Winchester, I was before you, when you took occasion to preach from these words of St. James: 'If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.' From these words, my lord, by wrested inferences, you slander us poor prisoners, upbraiding us with the title of Arians, Herodians, Sacramentaries, and Pelagians. When we stood up to speak in vindication of ourselves, you threatened to cut out our tongues, and caused us to be dragged out of the church by violence; nevertheless I will abide by the truth to the end of my life."

The incensed prelate, after various endeavors, by threats and promises, to bring him to a recantation, finding that vain, pronounced sentence of condemnation upon him, and he was delivered over to the sheriff, who immediately conducted him to the Marshalsea prison. Here he remained till the latter end of May, 1557, when he was brought to the stake in St. George's Fields, and there cheerfully resigned up his soul into the hands of him who gave it.

Two persons, named WILLIAM MORANT and JOHN KING, suffered with him; but we have no account on record relative to their examinations.

MARTYRDOM OF FIVE WOMEN AND TWO MEN AT MAIDSTONE, JUNE 18, 1557.

We have stated that after the proclamation in February, 1557, the storm of persecution began in all places to rage anew, but nowhere more than in the diocese of Canterbury, as the inquisition was there under the direction of Richard Thornton, bishop of Dover, and the archdeacon of Canterbury, who were so furious against the harmless flock of Christ, that they needed not the proclamation to stir up the coals of their burning cruelty, but yet were enabled by it to gratify to a greater extent their diabolical matters against the believers. We have already given several instances of the furious persecutions in this diocese, and we have now to add the following, wherein seven innocents were committed to the flames by these monsters, under the pretence of *religion!* We shall give the account in the original words of the Martyrologist.

In the next month following, being the 18th day of June, were seven Christian and faithful martyrs of Christ burned at Maidstone, whose names here follow:

Joan Bradbridge, of Staplehurst; Walter Appleby, of Maidstone; Petronil, his wife; Edmund Allin, of Frytenden; Catharine, his wife; John Manning's wife, of Maidstone; Elizabeth, a blind maiden.

As concerning the general articles commonly objected to them in the public consistory, and the order of their condemnation, it differeth not much from the usual manner expressed before, neither did their answers in effect much differ from the others that suffered under the same ordinary in the aforesaid diocese of Canterbury.

The above named, being seven, were burned at Maidstone, the 18th of June, 1557.

MARTYRDOMS OF ALICE BENDON, JOHN FISHCOCK, NICHOLAS WHITE, NICHOLAS PARDUE, BARBARA FINALL, MARY BRADBRIDGE, AND AMOS WILSON.

Alice Bendon was the wife of Edward Bendon, of the parish of Staplehurst, in the county of Kent. Being brought before a magistrate, on an information of heresy, she was asked why she absented herself from church? To which she replied, "Because

there was much idolatry practised there, against the honor and glory of God." In consequence of this answer she was committed to Canterbury castle; but her husband making interest for her enlargement, she was ordered to appear before the bishop of Dover, who asked her if, on condition she was released, she would go to church? To this she did not give a satisfactory answer, notwithstanding which the bishop gave her liberty.

On her arrival home, her husband admonished her for her conduct, and advised her to go to church with him; but this she absolutely refused: on which she was again apprehended, and taken before Sir John Gifford, who committed her to her former place of confinement.

In consequence of this, her husband made a second application for her discharge to the bishop of Dover; but in this he failed, the bishop telling him she was a most obstinate, irreclaimable heretic, and therefore he could not release her.

Her husband then informed his lordship, that if he could keep her brother, Roger Hall, from her, she would conform to the mother church; whereupon she was removed to another prison, and charge given, that if her brother came to visit her he should be apprehended.

She continued some time in this place without her brother's knowledge, though he sought diligently to find her, at the hazard of his life. In process of time, he accidentally found her out, by hearing her voice as he passed by the prison window, when she was repeating a psalm, and bemoaning herself; but fearing to go to her in a public manner, he found a method of conveying to her some money and sustenance, by means of a long stick, with which he reached the window of the prison.

In this dungeon she continued nine weeks, without seeing any one but her keeper, lying in her clothes upon straw, and having but three farthings-worth of bread, a day, allowed for her subsistence, with no other drink but water.

This hard usage brought upon her a complication of disorders, insomuch that she could not walk without the greatest pain.

After being some time confined in this lothsome prison, the bishop summoned her before him, and asked if she would go to church, promising her great favors if she would be reformed, and return to the holy mother church.

To this she answered, "I am verily persuaded, by the great severity which you have used towards me, that ye be not of God, neither can your doings be godly; and I see that you seek my utter destruction."

She then showed them how miserable and lame she was, by

lying so long on the cold ground in that filthy prison, where she was deprived of the necessaries of life.

After this the bishop caused her to be removed from thence to the prison at the West-gate in Canterbury, where she had better usage, and continued till the latter end of April following, when she, and the rest of the prisoners, being brought before the commissioners, were severally examined; and on persisting in those principles which their persecutors called heresy, they received sentence of excommunication, were delivered to the sheriff, and sent back to prison.

Here they continued till the 19th of June, when they were all seven brought to the place of execution.

Alice Bendon conducted herself with remarkable courage on this melancholy occasion, setting an example to her fellow-martyrs, who kneeled down, joined together in prayer, and behaved with such zeal and affection, as excited the esteem of their very enemies.

Having finished their devotions and mutual salutations, they were chained to several stakes, and being encompassed with the flames, they quietly yielded up their souls to the Lord, in hopes of a joyful resurrection to life eternal.

We have not any particular account of the examinations and sufferings of the other six martyrs; but the following anecdote is related of one of them: Mary Bradbridge had two daughters, the one named Patience and the other Charity; and when she was condemned to be burnt, she desired the bishop to "take Patience and Charity (meaning her children) and keep them." —"Nay," cried the prelate, with *involuntary sincerity*, "I have nothing to do with either of them."

MARTYRDOMS OF RICHARD WOODMAN, GEORGE STEPHENS, WILLIAM MAYNARD, ALEXANDER HOSMAN, THOMASIN WOOD, MARGERY MORRIS, JAMES MORIS, DENNIS BURGESS, ANN ASHDON, AND MARY GROVES.

Though these ten persons all suffered together, yet we do not find any particulars relative to any of them, except Richard Woodman, who was a considerable merchant in the parish of Warbleton, in the county of Sussex, and whose troubles arose from the following incident:

There was one Fairbank, who for some time had been a married priest, and served the cure of Warbleton, where he urgently persuaded the people not to credit any doctrine but that which he preached, and which was then taught and set forth in the days of Edward VI.; but in the beginning of the

reign of Mary, Fairbank deserted the reformed principles, and favored the Romish tenets; upon which Woodman upbraided him with inconstancy and cowardice, and reminded him how differently he then preached from what he had formerly done.

This open and frank behavior irritated the apostate so much that he caused Woodman to be apprehended, and being brought before several of the justices of peace for the county of Sussex, he was committed to the King's Bench prison, where he remained a considerable time.

At length he and four other prisoners were brought together to be examined by Bonner, bishop of London, who, after asking them some questions, desired they would be honest men, and profess themselves members of the true Catholic church, which was built upon the apostles and prophets, Christ being the head of the same. To this they all said, that they were members of the true church, and determined, by God's grace, to continue in the same; upon which they were all discharged.

Mr. Woodman had not long returned home, before a report was spread that he had conformed to the church of Rome: but he vindicated himself from that aspersion in several companies; in consequence of which demonstration of his adherence to the Protestant faith complaint was made to Sir John Gage, who issued warrants for apprehending him.

As he was one day employed in his ordinary occupation, three men arrested him in her majesty's name, and told him he must go with them before the lord chamberlain. The surprise of the action put him into great consternation, and he desired to go home, in order to put on a dress suitable to appear in before his superiors. On his way homeward he reflected on the unreasonableness of his fear, as they could lay no evil to his charge; and if they killed him for well-doing, he might think himself happy.

These reflections afforded him courage and comfort: he found that his fears arose from the frailty of human nature, his attachment to his worldly possessions, and his love to his wife and children.

But when, on serious consideration, he determined, by the grace of God, to die for the sake of Christ and his gospel, he regarded nothing in this world, resolving to give up every thing in defence of the truth of the gospel.

When he came to his house, he demanded of the men that arrested him to show their warrant, that he might know wherefore he was apprehended, and be better prepared to answer for himself when he should come before their master. The men,

not having any warrant, were startled at his demand, and Woodman severely reprimanded them for offering to take him without. "I heard," said he, "that there were several warrants out against me, but they were called in as soon as I had satisfied the commissioners, by letter, that I was not guilty of the things laid to my charge; therefore set your hearts at rest, for I will not go with you without a warrant, unless you force me, which do at your peril."

On their leaving his house, he called them back, and told them, if they would produce a warrant he would go with them freely. One of them said he would fetch one that was left at his house; but while he was gone Woodman escaped, and absented himself from home three days, during which time they searched his house several times, but could not find him.

Mr. Woodman, finding his enemies thus resolved on his destruction, prepared himself a convenient cottage in a wood, near his house, where he had pen and ink, and a bible; and such necessaries as he had occasion for were daily brought to him.

His absence produced a report that he had left the kingdom, in consequence of which his enemies ceased to search for him, and he embraced this opportunity of visiting his friends and brethren; after which he went over to Flanders, but not liking to be so far from his family, he soon returned to England.

When it was known that he was come home, the curate of the parish, and other popish emissaries, procured warrants to apprehend him. They often searched his house for that purpose, but could not find him, for he had artfully contrived a secret place which they could not discover.

At length, through the treachery of his father, and of his brothers, (whom he had told of his hiding-place, and who had great part of his property in their hands, which they basely sought to secure to themselves by sacrificing him,) his house was beset in the night, which as soon as he discovered, he ran out barefoot, but unhappily treading upon some stones, he fell down, and being seized, was sent prisoner to London.

On the 14th of April, 1557, he was brought before Dr. Christopherson, bishop-elect of Chichester, who told him he was sorry to see him in his present circumstances, as he heard that he was a man greatly esteemed in the country where he lived, for his probity and charity; and at the same time advised him seriously to consider his situation, nor think himself wiser than all the realm, assuring him that he wished to do him much service.

Mr. Woodman replied, that, so far from esteeming himself wiser than all the realm, he was disposed to learn of every man

that could teach him the truth; and that, with respect to the general esteem in which he was held by his neighbors, he had ever endeavored to maintain a conscience void of offence. "As for my wife and children," said he, "they are all in God's hand, and I have them all as though I had them not, according to the words of St. Paul; but had I ten thousand pounds in gold, I would forego it all, rather than displease my God."

When the bishop informed him that the sheriff applied to him out of respect to his character, he replied that he thought proper to appeal to his ordinary; "for," said he, "they seek most unrighteously to shed my blood, and have laid many things unjustly to my charge. If you can prove, from the word of God, that any of my religious principles are false, I am willing to renounce the same, and stand here desirous of being reformed."

After this, several divines conversed with him on the sacrament of the altar, purgatory, and other popish topics; when Woodman confuted his opponents with great energy and propriety, asserting, and proving from scripture, that there were but two sacraments ordained by Christ, and observed by him and his immediate disciples and apostles.

Being required by the bishop of Chichester to give a full and plain account of his belief concerning the sacrament of the altar, he made this explicit confession: "I do believe, that if I came to receive the sacrament of the body and blood of Christ, truly administered, believing that Christ was born for me, and that he died on the cross for me, and that I shall be saved from my sins by his blood, and receive the sacrament in that remembrance, then I believe that I do receive the whole Christ, mystically, by faith."

A few days after this, Woodman was privately examined by lord Montague's chaplain, who made use of many arguments to bring him over to the Romish faith; but all his efforts were ineffectual, for Woodman would not yield to any thing that was not founded on the authority of sacred writ.

After some time, he was brought before the bishop of Winchester, in St. George's church, Southwark, where several gentlemen and clergy were present, and he was then examined concerning the cause of his imprisonment: to which he replied, it was for speaking to the curate of his parish in the pulpit, and not for heresy.

Being asked what he had to allege in vindication of himself from that charge, he cited the following words of the statute:

"Whoso doth interrupt any preacher, or preachers, lawfully

authorized by the queen's majesty, or by any other lawful ordinary, that all such shall suffer three months' imprisonment for so doing; and furthermore, be brought to the quarter-sessions, and being sorry for the same, shall be released, upon his good behavior, for one whole year."

He then observed, that he had not so offended against the statute, for the person to whom he spoke was not lawfully authorized, as he had not put away his wife, and, consequently, according to the law then in force, he had no right to preach.

On the 15th of June, Mr. Woodman was again brought before the bishop of Winchester, in St. Savior's church, Southwark, in the presence of the archdeacon of Canterbury, Dr. Langdall, and several other dignitaries.

The bishop of Winchester producing some writings, asked if they were his, to which he replied in the affirmative; but refused to answer to any articles which that prelate might exhibit against him, because "he was not of his diocese, though he was then in it, consequently he had nothing to do with him, who was not his ordinary."

After some dispute, the bishop peremptorily asked him, "if he would become an honest man, and conform to the holy mother church?" To which Mr. Woodman replied, "that no person could, with justice, object to his character; and that he was surprised he should charge him with heresy, as my lord of London had discharged him of all matters that were laid against him on that head."

The bishop then observed, "that at the time he was released, perhaps those things were not laid to his charge; and that, therefore, they were now objected to him, because he was suspected of being a heretic."

Mr. Woodman, at length, consented to answer to the several articles exhibited against him, which having done, he distinctly rehearsed the articles of his belief in the following form:

"I believe in God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, my Savior, very God, and Man. I believe in God the Holy Ghost, the comforter of all God's chosen people, and that he is equal with the Father and the Son. I believe the true Catholic church, and all the sacraments that belong thereto."

Being further asked concerning his belief in the sacrament of the altar, he told them he would answer no further questions, because he perceived they sought to shed his blood.

As the bishop of Chichester was not yet consecrated, he would

not undertake, judicially, to examine Woodman, and therefore submitted the whole to the bishop of Winchester, who, after many other questions and further arguments, to bring him over to recant, at length pronounced sentence of condemnation against him, and he was accordingly delivered over to the secular power.

About a fortnight after this, Mr. Woodman was conveyed to Lewes, in Sussex, together with his fellow-martyrs, concerning whose examination (as we have already observed) there is not any thing recorded, except that they had been all condemned for heresy a few days after their apprehension.

On the 22d of July, 1557, these ten steadfast believers in Christ were led to the place of execution; and being chained to several stakes, were all consumed in one fire. They died with becoming fortitude and resignation, committing their departing spirits into the hands that Redeemer who was to be their final judge, and who, they had reason to hope, would usher them into the realms of bliss, with "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

MARTYRDOM OF THE REV. JOHN HULLIER, CAMBRIDGE.

John Hullier was descended of reputable parents, who, after giving him a liberal education at a private school, sent him to Eton college, from whence, according to the rules of that foundation, he was elected to King's college, Cambridge.

After he had been at college about three years, he was admitted to a fellowship, and obtained a curacy at Babram, a village about three miles from Cambridge. He had not been long here before he went to Lynn, where he had several debates with the papists, who reporting his principles to Dr. Thurlby, bishop of the diocese, he sent for him, and, after a short examination relative to his faith, committed him to the castle of Cambridge.

A short time after this, he was cited to appear at St. Mary's church, before several doctors both of law and divinity, by whom he was reprimanded for opposing the doctrines of the church of Rome, and maintaining and defending those set forth in the days of Edward VI.

His examination being finished, he was required to recant what they termed his erroneous opinions; which peremptorily refusing, he was degraded, condemned, and delivered over to the secular power, who immediately divested him of all his books, papers, and writings.

On the day appointed for his execution, (being Maundy Thursday,) he was conducted to the stake without the town, at

a place called Jesus Green, near Jesus college, where, having made the necessary preparations on the melancholy occasion, he desired the spectators to pray for him, and to bear witness that he died in the faith of Christ, sealing the same with his blood. He likewise assured them he died in a good cause, for the testimony of the truth, and that there was no other rock but Jesus Christ to build upon, nor any hope of salvation but through his death and sufferings.

One of the proctors of the university, and some of the fellows of Trinity college, were offended at his address to the people, and reproved the mayor for giving him liberty to speak. Of this our martyr took no notice; but being chained to the stake, he earnestly called upon God for his grace and support, to enable him to undergo the fiery trial.

As soon as the fagots were lighted, a number of books were thrown into the midst of them, and among the rest a communion book, which Hullier catching, joyfully read in it till the flames and smoke prevented him from seeing. He then prayed with a loud voice, holding the book as long as he was able, and praising God for sending it to him as a comforter in his last moments.

After the spectators thought he had been dead, he suddenly exclaimed, "Lord Jesus, receive my spirit!" and then quietly expired.

His death was greatly lamented by many of the spectators, who prayed for him, and expressed their grief by floods of tears, he having been a man of eminent piety, and the most exemplary virtue.

MARTYRDOMS OF SIMON MILLER AND ELIZABETH COOPER, AT NORWICH.

Simon Miller was an eminent merchant in the town of Lynn-Regis. He was a godly man, zealous for the truth of the gospel, and consequently opposed to the popish religion.

Having occasion to go to Norwich on business, while there he inquired of some people coming out of church from the popish service, where he might go and receive the communion, which being reported to chancellor Dunning, he ordered him to appear before him. This summons he readily obeyed, when the chancellor asked him several questions, to which answering agreeably to the dictates of his conscience, he was committed prisoner to the bishop's palace.

After being some time in confinement, he obtained permission to go home, in order to settle his worldly concerns. On his return he was again examined by the chancellor, who required

him to recant his opinions, and return to the holy mother church; but Miller remaining inflexible in his faith and profession, was condemned as a heretic, and delivered over to the secular power.

Elizabeth Cooper (his fellow-martyr) was the wife of a tradesman in Norwich. She had formerly been prevailed on to recant the Protestant, and embrace the Romish, religion; but being troubled in her conscience for so doing, she went one day to St. Andrew's church, where, in the presence of a numerous audience, she stood up, and publicly revoked her recantation. For this she was immediately apprehended, and committed to prison. The next day she was brought before the bishop, when persisting in her faith, he condemned her as a relapsed heretic, and delivered her to the sheriff for execution.

On the 30th of July, 1557, they were both led to the stake, in a hollow without the city, near Bishopsgate. When the fagots were lighted, Elizabeth Cooper expressed some fear; but being encouraged by the advice and example of her fellow-martyr, she recovered her fortitude, and they both cheerfully resigned their souls into the hands of their Almighty Father.

MARTYRDOMS OF WILLIAM BONGEOR, THOMAS BENHOTE, WILLIAM PURCHASE, AGNES SILVERSIDE, HELEN EWRING, ELIZABETH FOLK, WILLIAM MUNT, JOHN JOHNSON, ALICE MUNT, AND ROSE ALLEN, AT COLCHESTER.

It will be recollected that in a preceding page we gave an account of twenty two persons who were brought from Colchester to London, and there discharged, on signing a confession.

Among these persons were William Munt, of Muchbentley, Alice, his wife, and Rose Allen, her daughter; who coming home again, not intimidated by the danger from which they had so recently escaped, absented themselves from the idolatrous service of the popish church, and frequented the company of pious men and women, who employed themselves diligently in reading the word of God, and calling on his name, through Christ.

A strong persecution was raised against these poor people; after a short time, however, lulled into security by its apparent cessation, they returned to their house, where they had not long been, when, on the 7th of March, 1557, about two o'clock in the morning, Edmund Tyrrel, (a descendant of the person who murdered king Edward V. in the Tower of London,) assisted by the bailiff of the hundred, two constables, and a great number of other attendants, came to the door, and after alarming

the family, told Mr. Munt that he and his wife must both go with him to Colchester castle.

This sudden surprise greatly affected Mrs. Munt, who was much indisposed in consequence of the cruel treatment she had before received from the popish party; but after she had a little recovered herself, she desired of Tyrrel that her daughter might be permitted to fetch her something to drink before she went with him. This being granted, Tyrrel took the opportunity of advising the daughter, as she passed by him, to give her father and mother better counsel, and admonish them to behave more like good Christians, and members of the Catholic church; to which she replied, "Sir, they have a better instructer than me. For the Holy Ghost doth teach them, I hope, which I trust will not suffer them to err."

Tyrr. Why, art thou still in that mind, thou naughty housewife? marry, it is time to look upon such heretics indeed.

Rose. Sir, with what you call heresy do I worship my Lord God; I tell you truth.

Tyrr. Then I perceive you will burn, gossip, with the rest, for company's sake.

Rose. No, sir, not for company's sake, but for Christ's sake, if so I be compelled, and I hope in his mercy, if he call me to it, he will enable me to bear it.

Then Tyrrel, turning to his company, said, "Sirs, this gossip will burn: what do you think of her?—"Why, truly, sir," said one, "prove her, and you shall see what she will do by and by."

The cruel Tyrrel, then taking the candle from her, held her wrist, and the lighted candle under her hand, burning it across the back, till the sinews cracked; during which barbarous operation he said often to her, "Why, w——, wilt thou not cry? thou young w——, wilt thou not cry?" To which she constantly answered, that "she thanked God she had no cause, but rather to rejoice. But," she said, "he had more cause to weep than she, if he considered the matter well." At last he thrust her violently from him, with much scurrilous language; of which she took no other notice than by inquiring, "Sir, have you done what you will do?" To which he replied, "Yea, and if you think not well of it, then mend it."

Tyrrel then seized William Munt, his wife, and Rose Allen, her daughter, and immediately conducted them to Colchester castle, together with John Johnson, whom they took in their way, in consequence of an information against him for heresy.

They also the same morning apprehended six others, namely,

James Bongeor, Thomas Benhote, William Purchase, Agnes Silverside, Helen Ewring, and Elizabeth Folk; but not choosing to place those with the rest, they sent them prisoners to Mote-hall.

After they had been confined a few days, they were all brought together before several justices of the peace, priests, and officers, (amongst whom were Kingston, the commissary, and Boswell, the bishop of London's secretary,) with many others, in order to be examined relative to their faith.

The first person called on was William Bongeor, who being examined concerning his faith in the sacrament, replied, that "what they termed the sacrament of the altar was bread, is bread, and remaineth bread, and was not in the least holier for the consecration." This he affirmed, and at the same time protested against all popish doctrines in general; upon which he immediately received sentence of condemnation.

Thomas Benhote also denied the sacrament of the altar, and abjured the errors of the Romish church.

William Purchase declared, that when he received the sacrament of the altar, he received bread to a holy use, and both bread and wine merely as such, but in remembrance of Christ's death and passion.

Agnes Silverside said, she approved not of the popish consecration, nor any of the pageantry, absurdities, and superstitions of the church of Rome, which was the church of Antichrist.

Helen Ewring also renounced all the unscriptural doctrines and practices of the church of Rome.

Elizabeth Folk, being asked whether she believed Christ's body to be in the sacrament of the altar, really and substantially, replied, "she believed it was a substantial and a real lie."

The commissioners being incensed at so abrupt a reply, asked her, "whether, after consecration, there remaineth not the body of Christ in the sacrament?" She answered, that "before consecration, and after, it was bread, and that what man blessed without God's word, was accursed and deemed abominable by that word."

They then examined her relative to confession to a priest, going to church to hear mass, the authority of the bishop of Rome, &c. Unto all which she answered, that "she would neither use, nor frequent any of them, by the grace of God, but did utterly detest them from her very heart and soul."

In consequence of this, sentence of condemnation was passed on her; immediately after which she kneeled down, lifted up her eyes and hands to heaven, and in an audible voice praised

God, that she was deemed worthy to suffer for the testimony of Christ, praying, at the same time, for her persecutors.

William Munt being asked his opinion concerning the sacrament of the altar, said, "it was a most abominable idol, and that if he should observe any part of the popish superstition, he should displease God, and bring a curse upon himself; and, therefore, for fear of the divine vengeance, he would not bow down to an idol."

John Johnson answered to the same effect with Munt; but added, that "in receiving the sacrament, according to Christ's institution, he received the body of Christ spiritually."

Alice, the wife of William Munt, renounced all popish error and superstition, and continued steadfast in the profession of the true faith of Jesus Christ.

Rose Allen, who was last called, being examined concerning auricular confession, hearing mass, and the seven sacraments, answered, that "they were an abomination in the eyes of the Lord, and that she would therefore forever reject them." She likewise told them, that "she was no member of their church, for they were the members of Antichrist, and would have the reward of Antichrist if they repented not."

In consequence of this, sentence was read against her, and she and her companions were all delivered over to the secular power.

They continued under confinement with much joy and comfort, frequently reading the word of God, and exercising themselves in fervent prayer, impatiently waiting for their happy dissolution.

Bishop Bonner having an account transmitted to him of the condemnation of these ten innocent persons, sent down a warrant for their being burned, and fixed the day for the second of August.

As the prisoners were confined in different places, it was resolved by the officer, that part of them should be executed in the former, and the rest in the latter part of that day. Accordingly William Bongeor, William Purchase, Thomas Benhote, Agnes Silverside, Helen Ewring, and Elizabeth Folk, were brought early in the morning to the place appointed for them to suffer, where every thing was prepared for the barbarous catastrophe.

When our martyrs arrived at the spot, they kneeled down, and humbly addressed themselves to almighty God, though they were interrupted by their popish enemies.

Having concluded their prayers, they arose, were fastened to

the stakes, and all burnt in one fire. They died with amazing fortitude and resignation, triumphing in the midst of the flames, and exulting in hopes of the future glory that awaited them after their departure from a sinful world.

In like manner, in the afternoon of the same day, William and Alice Munt, Rose Allen, and John Johnson, were brought to the same place where their fellow-martyrs had suffered in the morning. As soon as they arrived at the fatal spot, they all kneeled down, and, for some time, prayed with the greatest fervency. After prayers, they arose, and cheerfully submitted to be fastened to the stakes: they then earnestly prayed to God to enable them to endure the fiery trial, exhorted the people to beware of idolatry, and with their latest breath testified their faith in Christ crucified, whom to know is eternal life, and for whom to die is the glory of all his chosen people.

MARTYRDOM OF RICHARD CRASHFIELD.

The popish emissaries having laid an information against this pious man, who resided at Wymondham, in Norfolk, he was apprehended on suspicion of heresy, and being brought before chancellor Dunning, was examined concerning the ceremonies of the church, whether he believed them to be good and godly?

Mr. Crashfield replied, he believed as many of them as were founded on the word of God, and authorized by the practice and example of Christ and his apostles.

The chancellor then particularly examined him concerning the corporeal presence in the eucharist, to which Crashfield answered, he believed that Christ's body was broken by him upon the cross, and his blood shed for his redemption, of which bread and wine are a perpetual remembrance, the pledge of God's mercy, and the seal of his promise to those who faithfully believe in his most holy gospel.

Mr. Crashfield was then dismissed for the present, and sent back to prison; but the next day he was again brought before the chancellor, who asked him if he still persisted in his heretical opinions?

On his replying in the affirmative, and confirming the same by his answers to other questions and articles proposed to him, the chancellor stood up, and in the usual form required him to turn from his wicked errors and damnable heresies, and not be an example of impiety and obstinacy, adding, through his presumptuous reading, he persuaded silly women to embrace his errors at the hazard of their souls; and promising him mercy on his compliance with these terms.

Our martyr boldly maintained his faith in the pure doctrines and uncorrupted ceremonies of the church of Christ, telling the arrogant chancellor, that it was of God, whom he had offended, that he craved mercy, and not of him, who was a sinner like himself, and therefore incapable of dispensing forgiveness, or giving any satisfaction to his precious soul.

At length, the chancellor, finding him inflexibly attached to his opinions and principles, in order to obtain a pretence for condemning him, asked when he was last at his parish church; and on his answering that it was two years past, told him he stood excommunicated, and consequently condemned as a heretic.

Mr. Crashfield not making any reply, sentence of death was passed on him, and he was delivered to the sheriff of the county in order for execution.

A few days after his condemnation, he was brought to the stake, at Norwich, where, in the presence of numerous spectators, with great patience and constancy, he yielded up his soul to God in testimony of the truth of his most holy word, and in the sure and certain hope of enjoying an everlasting habitation in the heavenly mansions.

MARTYRDOM OF MRS. JOYCE LEWIS, AT LICHFIELD.

In the beginning of the reign of queen Mary, Mrs. Lewis went to church, heard mass, was confessed, and observed all the ceremonies of the Romish church, till at length it pleased God, by the preaching of a Protestant minister, to convince her of her errors, and convert her to the true faith of the gospel of Christ.

What greatly contributed to her conversion was, the burning of Laurence Saunders, a faithful servant of God at Coventry, which we have described in a preceding page. She inquired into the cause of that cruel punishment, and being told it was because he would not receive the mass, she began to entertain doubts concerning the truth of a religion which sanctioned such barbarities, and accordingly applied for satisfaction to one Mr. Glover, who had himself suffered much for his steadfast attachment to the truth of the gospel.

This good man pointed out to her the errors of the Romish church, proving them to be antiscriptural and antichristian, and advising her to make the word of God her constant study, and to regulate her faith and practice by that alone.

Mrs. Lewis immediately took his advice, and gave herself up to prayer and acts of benevolence, determined, by the divine grace, both to do and believe as much and no more than she was enjoined by the word of God.

Being one day urged by her husband to go to church, when the holy water was sprinkled about she turned her back towards it, and strongly expressed her displeasure. This being observed by several of the congregation, an accusation was, the next day, laid against her before the bishop of Lichfield, for despising the sacrament of the church.

The bishop sent an officer to summon her to appear before him; but when he delivered the citation to her husband, he threatened the officer, and holding a dagger to his breast, compelled him to *eat* the paper before he suffered him to depart.

This treatment being reported to the bishop, he ordered both Mr. Lewis and his wife to appear before him; when, after a short examination, he dismissed the husband, on his begging pardon for his violent conduct, and offered forgiveness to the wife for the offence she had committed at the church, on the same terms. But she courageously told his lordship, that by refusing holy water, she had not offended God, or any of his laws.

Though the bishop was greatly offended at this reply, yet, as she was a person of considerable repute, he did not proceed immediately against her, but gave her a month to consider of the matter, binding her husband in one hundred pounds, to bring her again to him at the expiration of that time.

When the period fixed was nearly arrived, many of their friends advised her husband, by all means, not to deliver her up, but to convey her to some convenient retirement, saying, he had better sustain the loss of a hundred pounds, than be instrumental to his wife's destruction.

To these remonstrances the unnatural husband replied, "he would not forfeit his bond for her sake;" and accordingly, when the time was expired, he delivered her to the bishop, who, still finding her resolute, committed her to a lothsome prison.

She was several times examined by the bishop, who reasoned with her on her not coming to mass, nor receiving the sacrament according to the rituals of the holy church: to this she replied, that "she found not those things in God's word, which he so much urged and magnified as necessary to salvation;" adding, that "if those things were founded on God's word, she would receive them with all her heart."

His lordship told her, "if she would believe no more than was in scripture, she was a damnable heretic;" and after much further discourse with her, pronounced sentence against her as irreclaimable.

The concluding scene of this pious woman's life is narrated with so much interesting simplicity by the Martyrologist, that we give it in his own words.

In the evening before her suffering, two of the priests of the close of Lichfield came to the under-sheriff's house, where she lay, and sent word to her by the sheriff, that "they were come to her confession, for they would be sorry she should die without." She sent them word again, "she had made a confession to Christ her Savior, at whose hands she was sure to have forgiveness of her sins. As concerning the cause for which she should die, she had no cause to confess that, but rather to give most humble praise to God, that he had made her worthy to suffer death for his word: and as concerning that absolution that they were able to give unto her, being authorized by the pope, she did defy the same, even from the bottom of her heart."

Which when the priests heard, they said to the sheriff, "Well, to-morrow her stoutness will be proved and tried: for although perhaps she hath now some friends that whisper in her ears, to-morrow we will see who dare be so hardy as to come near her:" and so they went their ways with anger, that their confession and absolution was naught set by.

All that night she was wonderfully cheerful and merry, with a certain gravity, insomuch that the majesty of the Spirit of God did manifestly appear in her, who did expel the fear of death out of her heart, spending the time in prayer, reading and talking with them that were purposely come unto her, to comfort her with the word of God.

About three o'clock in the morning, Satan (who never sleepeth, especially when death is at hand) began to bestir himself busily, shooting at her that fiery dart, which he is wont to do against all that are at defiance with him, by questioning her, how she could tell that she was chosen to eternal life, and that Christ died for her. "I grant that he died, but that he died for thee, how canst thou tell?" Whilst she was troubled with this suggestion, they that were about her counselled her to follow the example of Paul, Gal. ii., where he saith, "Which hath loved me, and given himself for me." Also, that her vocation and calling to the knowledge of God's word, was a manifest token of God's love, and desire towards God working in her heart, that love and desire towards God, to please him, and to be justified by him through Christ, &c. By these and like persuasions, and especially by the comfortable promises of Christ, brought out of the scripture, Satan was put to flight, and she comforted in Christ.

About eight o'clock, Mr. Sheriff came into her chamber, saying these words: "Mrs. Lewis, I am come to bring you tidings of the queen's pleasure, which is, that you shall live but one

hour longer in this world; therefore it behooveth you to prepare yourself for it." At which words, being so grossly uttered, and so suddenly, by such an officer as he was, made her somewhat cast down. Wherefore one of her friends and acquaintance standing by, said these words: "Mrs. Lewis, you have great cause to praise God, who has vouchsafed so soon to take you out of this world, and made you worthy to be a witness of the truth, and to bear record unto Christ, that he is the only Savior."

After which words, she said, "Mr. Sheriff, your message is welcome to me, and I thank my God that he has made me worthy to offer my life for his service." At which words the sheriff departed: but in the space of an hour he came back again, with swords and clubs; and when he came up into her chamber, one of her friends desired him to give him leave to go with her to the stake, and to comfort her, which the sheriff granted at that time; but afterwards, when she was dead, he was sore troubled for the same.

Now when she was brought through the town by a number of bill-men, a great number of people being present, she was led by two of her friends, namely, Mr. Michael Reniger, and Mr. Augustine Bernher, and so brought to the place of execution: and because the place was far off, and the throng of the people great, and she not acquainted with the fresh air, (being so long in prison,) one of her friends sent a messenger to the sheriff's house for some drink: and after she had prayed three several times, in which prayers she desired God most instantly to abolish the idolatrous mass, and to deliver this realm from popery; (at the end of which prayers most part of the people cried, "Amen!" yea, even the sheriff that stood hard by her, ready to cast her into the fire for not allowing the mass, at this her prayer said with the rest of her people, "Amen!") when she had thus prayed, she took the cup into her hands, saying, "I drink to all them that unfeignedly love the gospel of Jesus Christ, and wish for the abolishment of popery." When she had drunk, they that were her friends drank also. After that a great number, especially the women of that town, drank with her, who afterwards were put to open penance in the church by the cruel papists, for drinking with her.

When she was chained to the stake, she showed much cheerfulness, that it passed man's reason, being so well colored in her face, and being so patient, that most of them that had honest hearts were moved, and even with tears bewailed the tyranny of the papists. When the fire was set to her, she made no

other resistance than by lifting up her hands towards heaven, being dead very soon: for the under-sheriff, at the request of her friends, had provided such stuff, that she was suddenly despatched out of this miserable world.

This, amongst other things, is not to be forgotten, that the papists had appointed some to rail upon her, and to revile her, both as she went to the place of execution, as also when she went to the stake. Amongst others there was an old priest, who had a pair of writing tables, wherein he set down the names of those women that drank of the cup, (as before mentioned,) and also described her friends by their apparel, for he could not presently learn their names, and afterwards inquired for them: and so immediately after process was sent for them, both to Coventry and other places: but God, whose providence sleeps not, did defend them from the hands of these cruel tyrants. Unto which God, with the Son and the Holy Ghost, be honor and glory forever, Amen.

MARTYRDOMS OF RALPH ALLERTON, JAMES AWSTOO, MARGERY AWSTOO, AND RICHARD ROTH, AT ISLINGTON.

Mr. Ralph Allerton, being informed against by several bigoted papists in the neighborhood where he lived, was apprehended on suspicion of heresy; and after undergoing a short examination before a magistrate, was committed to prison.

A few days after he was brought before lord Darcy, at Colchester, who accused him not only of absenting himself from church, but also that, by preaching, he had persuaded others to follow his example.

To this Mr. Allerton made the following confession: that coming to his parish church, and finding the people sitting there, some gazing about, and others talking on unprofitable subjects, he exhorted them to pray, meditate on God's word, and not sit idle, to which they willingly consented; and after prayer, he read a chapter to them in the New Testament. This he continued to do for some time, till he was informed his proceedings were contrary to law, as he was neither priest nor minister; upon which he desisted.

He likewise confessed, that he was taken up for reading in the parish of Welly; but when those that apprehended him understood he had read but once, and that it was an exhortation to obedience, they let him go; after which, being afraid, he kept in woods, barns, and solitary places, till he was apprehended.

After his examination, lord Darcy sent him to London to the

commissioners, by whom he was referred to bishop Bonner, who persuaded him publicly to recant his profession at St. Paul's church, and then dismissed him; whereupon he returned into the country.

He was greatly troubled in his conscience for what he had done, earnestly repented of the same, and openly professed the faith he had so weakly revoked, till Thomas Tye, the priest of the parish, (who had formerly been a professor of the truth, but was now a persecutor,) caused him to be apprehended, and again brought to the bishop of London, on the 8th of April, 1557.

Many arguments were used by Dr. Darbyshire, the bishop's chancellor, and others, to bring him to a recantation; but all proving ineffectual, he was sent back to prison.

A few days after, he, with his fellow-prisoner, was ordered to appear before bishop Bonner, at Fulham, where, in his private chapel, he judicially propounded to them various articles, the particulars of which were addressed to Allerton, in the following form:

"Thou, Ralph Allerton, canst not deny but that the information given against thee, and remaining now in the acts of this court of thine ordinary, Edmund Bonner, bishop of London, was, and is, a true information."

The substance of the information was this: that one Lawrence Edwards had a child unchristened, and Mr. Tye, the curate, asked him, why his child was not baptized? Edwards replied, It should be baptized when he could find one of his own religion.

Mr. Tye told him he had imbibed those notions from some busy people, who go about to spread heresy. Edwards acknowledged he had, telling him, at the same time, if his doctrine was better he would willingly receive it. He then produced Allerton, to whom the curate said, if he had instructed Edwards, it was against God's commandments to enter into the church. On this, Allerton thus addressed the people who were present: "O good people, now is fulfilled the saying of the priest and prophet Esdras, viz. The fire of a multitude is kindled against a few; they have taken away their houses, and spoiled their goods. Which of you have not seen this day? Who is here among you that seeth not all these things done upon this day? The church unto which they call us is the church of Antichrist, a persecuting church, and the church militant."

This was the cause of his being apprehended, and sent to the bishop of London.

He was also charged with writing several letters, and other papers, which were found on him in prison. He confessed, when they were produced, that he had written them, and that they were intended to be sent to some persons who were in prison, for the sake of the gospel, at Colchester, where they were afterwards burnt.

Allerton was then dismissed, and the examination deferred to the afternoon, when several other articles were objected to him; but these being mostly false, he refused to answer to them. He granted, indeed, that he disapproved of the mass, and other ceremonies, which were contrary to the express word of God.

When the decree of pope Innocent III. concerning the sacrament of the altar was read to him by the bishop, he declared he regarded it not, nor was it necessary that any man should believe it.

When Bonner asked him what he had to allege why sentence of condemnation should not be passed upon him, he briefly answered, "My lord, you ought not to condemn me as a heretic, for I am a good Christian: but do as you have determined, for I perceive that right and truth are suppressed, and cannot now appear upon earth."

In consequence of this answer he was condemned as a heretic, and immediately delivered over to the secular power.

James Awstoo, and Margery his wife, were next examined, when the bishop, among other things, asked the former if he had been confessed in Lent, and had received the sacrament at Easter?

Mr. Awstoo replied, he had been confessed by the curate of Allhallows Barking, near the Tower of London; but that he had not received the sacrament of the altar, because he detested it as an abominable idol.

The bishop then asked Mrs. Awstoo, if she approved of the religion then used in the church of England? She replied in the negative, declaring it to be corrupt and antiscriptural; and that those who conformed to it were influenced rather by fear, than by a conviction that it was founded on the word of God.

Being required by the bishop to go to church, hear mass, and pray for the prosperity of the queen, she declared her abhorrence of the mass, and that she would not come into any church where there were idols.

The bishop then made use of the most forcible arguments he could devise to induce them to recant; but they both persisted in their faith and profession, renouncing all popish doctrines and practices; in consequence of which they received sentence of

condemnation, and were delivered into the hands of the sheriff, in order for execution.

Richard Roth, the last person examined, was strongly urged by the bishop to acknowledge the seven sacraments, and the corporeal presence in the eucharist. But he briefly replied, that if those doctrines were taught in the holy scriptures, he would believe them; being otherwise, he must reject them.

Being examined more particularly concerning the sacrament of the altar, and other points, he plainly declared, that in that ceremony there was not the very body and blood of Christ; but that it was a dead god, and that the mass was abominable, and contrary to God's holy word and will; from which faith and opinion he was determined, through the strength of divine grace, never to depart.

He was afterwards accused of being an encourager of heretics, and that he had written letters to certain persons who were burnt at Colchester; the latter of which charges he frankly acknowledged.

Being asked his opinion of Ralph Allerton, he answered, that he esteemed him a sincere servant of God; and that if, hereafter, at any time, he should be put to death for his faith and religion, he believed he would die a martyr for the cause of Christ, and the truth of his gospel.

He was then asked, if he approved of the order and rites of the church at that time used in England? To which he answered in the negative, declaring that he utterly abhorred them. In consequence of this he received sentence of death, and was immediately delivered to the sheriff for execution.

On the 17th of September, 1557, these four steadfast believers in Christ were conducted to Islington, (the place appointed for their execution,) where they were fastened to two stakes, and consumed in one fire. They all behaved in a manner truly consistent with their situation, and becoming of the real followers of Jesus Christ, cheerfully resigning up their souls in testimony of the truth of his most holy word.

MARTYRDOM OF AGNES BONGEOR AND MARGARET THURSTON, AT COLCHESTER.

In a preceding page we have given an account of ten persons who suffered martyrdom at Colchester; two other women, Margaret Thurston and Agnes Bongeor, were likewise condemned, at the same time and place, and for the same cause. But Margaret Thurston, on the morning that she should have suffered with the others, was for that time deferred, by the following

circumstances, which she afterwards related to Joan Cook, a fellow-prisoner, a few hours before her death. This woman having asked Margaret why she should be reserved, when the others suffered? she answered, "That it was not for any fear of death; but being prepared, as the rest were that suffered the same day, she was taken with a great shivering and trembling of the flesh; whereupon, forsaking the company, she went aside to pray; and whilst she was praying, she thought she was lifted up by a mighty wind that came round about her. Even at that instant came in the jailer and company with him, and whilst she turned herself to fetch her psalter, they took the other prisoners and left her alone. Shortly after she was moved out of the castle, and put into the town prison, where she continued until Friday sevennight after her company was burnt." That day, not two hours before her death, she was brought to the castle again, where she told this to the said Joan Cook.

The other woman, named Agnes Bongeor, who should have suffered in like manner with the six that went out of Mote-hall, was also kept at that time, because her name was wrongly spelled in the writ.

The following is the Martyrologist's account of the closing scenes of this good woman's life:

The same morning, the second of August, that the said six in Mote-hall were called out to go to their martyrdom, Agnes Bongeor was also called with them, by the name of Agnes Bower. Wherefore the bailiffs, understanding her to be wrong named within the writ, commanded the said Agnes Bongeor to prison again, and so that day sent her from Mote-hall to the castle, where she remained till her death.

During the time that these aforesaid two good women were prisoners, one in the castle, and the other in Mote-hall, God by a secret means called the said Margaret Thurston unto his truth again; who having her eyes opened by the working of his Spirit, did greatly sorrow and lament her backsliding before, and promised faithfully to the Lord, in hope of his mercies, never more while she lived to do the like again, but that she would constantly stand to the confession of the same, against all the adversaries of the cross of Christ. After which promise made, came in a short time a writ from London for the burning of them, which was accordingly executed the 17th day of September, in the year aforesaid.

Now when these aforesaid women were brought to the place at Colchester, where they should suffer, they fell down upon their knees, and made their humble prayers to God, which

being done, they rose and went to the stake joyfully, and were immediately chained thereto, and after the fire had encompassed them about, they with great joy and glorious triumph gave up their souls, spirits, and lives, into the hands of the Lord, under whose government and protection, for Christ's sake, we beseech him to grant us his holy defence and help for evermore, Amen.

About the same time, a shoemaker, named JOHN KURDE, was burnt at Northampton, and died with the same steadfastness and hope as the other martyrs in the same glorious cause.

MARTYRDOM OF JOHN NOYES, OF LAXEFIELD, IN SUFFOLK.

About the same time as those persons whose fate we have just recorded, suffered JOHN NOYES, and his apprehension and death were brought about in the following manner:

Some bigoted papists, who dwelt in the neighborhood, knowing him to be a professor of the true faith, and a despiser of the mass, and other Romish superstitions, determined to bring him to punishment; and accordingly, three of them, named Thomas Lovel, Wolfren Dowsing, and Nicholas Stannard, beset his house, and he attempting to go out, Nicholas Stannard called to him and said, "Whither goest thou?" to which he replied, "To see some of my neighbors." Stannard then said, "Your master hath deceived you; you must go with us now." To which Noyes answered, "No, but take you heed your master deceive not you." And so they took him and carried him before the justices the next day. After several matters had been alleged against him, he was conducted to a dungeon at Eye, where he was confined for some time, and was then carried from thence to Norwich, and before the bishop, where he was interrogated on the following subjects:

1. Whether he believed that the ceremonies used in the church were good and godly, to stir up men's minds to devotion.

2. Whether he believed the pope to be supreme head of the church here on earth.

3. Whether he believed the body of our Lord Jesus Christ to be in the sacrament of the altar under the forms of bread and wine, after the words of consecration.

To which he replied with great courage, denying the pope's supremacy, the use of ceremonies, and Christ's real presence in the sacrament.

Upon this, sentence was read by the bishop against him, in the presence of Dr. Dunning, his chancellor, Sir W. Woodhouse, Sir Thomas Woodhouse, and several other gentlemen.

Being condemned, he was sent again from Norwich to Eye

prison; and about the twenty-first day of September, about midnight, he was brought from Eye to Laxefield, to be burned; and on the next morning was brought to the stake, where were waiting for his coming the aforesaid justice, Mr. Thurston, one Mr. Waller, being then under-sheriff, and Mr. Thomas Lovel, high constable, as is before expressed; who commanded men to make ready all things meet for this sinful purpose. Now the fires in most houses of the street were put out, saving that a smoke was espied by the said Thomas Lovel, proceeding out from the top of a chimney, to which house the sheriff and Grannow his man went, and broke open the door, and thereby got fire, and brought the same to the place of execution. When John Noyes came to the place where he should be burned, he kneeled down, and said the 50th Psalm, with other prayers, and they making haste bound him to the stake, and being bound, the said John Noyes said, "Fear not them that can kill the body, but fear him that can kill both body and soul, and cast it into everlasting fire."

When he saw his sister weeping and making moan for him, he told her that she should not weep for him, but weep for her sins.

Then one Nicholas Cadman brought a fagot and set against him; and the said John Noyes took up the fagot and kissed it, and said, Blessed be the time that ever I was born to come to this.

Then he delivered his psalter to the under-sheriff, desiring him to be good to his wife and children, and to deliver to her that same book; and the sheriff promised him that he would, notwithstanding he never performed his promise. Then the said John Noyes said to the people, "They say they can make God of a piece of bread; believe them not."

Then said he, "Good people, bear witness that I do believe to be saved by the merits and passion of Jesus Christ, and not by mine own deeds." And so the fire was kindled, and burning about him, he then said, "Lord, have mercy upon me! Christ, have mercy upon me! Son of David, have mercy upon me!"

And so he yielded up his life, and when his body was burned, they made a pit to bury the coals and ashes, and amongst the same they found one of his feet that was unburned, whole up to the ankle, with the hose on, and that they buried with the rest.

Now while he was burning, there stood by one John Jarvis, a servant in the same town, a plain fellow, who said, "Good Lord, how the sinews of his arms shrink up!" And there stood behind him Grannow and Benet, the sheriff's men, and they told their master, that John Jarvis said, "What villanous wretches

are these!" And their master ordered them to apprehend him, and they took him and pinioned him, and carried him before the justice that same day, and the justice did examine him of the words aforesaid, but he denied them, and answered that he said nothing but this, "Good Lord, how the sinews of his arms shrink up!" But for all this the justice did bind his father and his master in five pounds apiece, that he should be forthcoming at all times. And on the Wednesday following, he was brought again before the justices, Mr. Thurston and Mr. Kene, sitting at Fresingfield, Hoxton Hundred, and there they did appoint and command, that the said John Jarvis should be set in the stocks the next market-day, and whipped about the market naked. But his master, one William Jarvis, did after crave friendship with the constables, and they did not set him in the stocks till Sunday morning, and in the afternoon they did whip him about the market with a dog-whip, having three cords, and so they let him go.

MARTYRDOM OF CICELY ORMES, AT NORWICH.

About the 23d of September, shortly after the others above-mentioned, Cicely Ormes, wife of Edmund Ormes, suffered at Norwich; she was taken at the death of Simon Miller and Elizabeth Cooper, whom we have already mentioned, and her offence was, having said that "she would pledge them of the same cup that they drank of." For so saying, one Mr. Corbet, of Sprowson, near Norwich, sent her to the chancellor. When she came before him, he asked her what she said unto the sacrament of Christ's body? And she said, "she did believe that it was the sacrament of the body of Christ."—"Yea," said the chancellor, "but what is that that the priest holdeth over his head?" She answered him and said, "It is bread: and if you make it any better, it is worse." At which words the chancellor sent her to the bishop's prison, with many threatenings and hot words, being in a great rage.

On the 23d of July she was called before the chancellor again, who sat in judgment, with Mr. Bridges and others. The chancellor offered her, "if she would go to the church and keep her sentiments to herself, she should be set at liberty, and believe as she would." But she told him "she would not consent to his wicked desire therein, do with her what he would: for if she should, God would surely plague her." Then the chancellor told her, "he had showed more favor to her, than ever he did to any, and that he was loth to condemn her, considering she was an ignorant, unlearned, and foolish woman." On this she

told him, "if he thought her such, he should not be so desirous of her sinful flesh, as she would (by God's grace) be content to give it in so good a quarrel." He then read the sentence of condemnation against her, and delivered her to the care of the sheriffs of the city, who immediately carried her to the Guildhall in Norwich, where she remained until her death.

"This Cicely Ormes was a very simple woman, but yet zealous in the Lord's cause, being born in East Dereham, and was the daughter of one Thomas Haund, tailor. She was taken the 5th day of July, and did for a twelve-month before she was taken recant, but never after was she quiet in conscience, until she was utterly driven from all their popery. Between the time that she recanted, and that she was taken, she had got a letter written to give to the chancellor, to let him know that she repented her recantation from the bottom of her heart, and would never do the like again while she lived. But before she exhibited her bill, she was taken and sent to prison as is before said. She was burnt the 23d of September, between seven and eight in the morning, the two sheriffs being there, and to the number of two hundred people. When she came to the stake, she kneeled down, and made her prayers to God: that being done, she rose up and said, 'Good people, I believe in God the Father, God the Son, and God the Holy Ghost, three persons and one God.

"'This do I not, nor will I recant; but I recant utterly from the bottom of my heart the doings of the pope of Rome, and all his popish priests I utterly refuse, and never will have to do with them again by God's grace. And, good people, I would you should not think of me, that I believe to be saved in that I offer myself here unto the death of the Lord's cause, but because I believe to be saved by the death and passion of Christ; and this my death is and shall be a witness of my faith unto all here present. Good people, as many of you that believe as I believe, pray for me.'

"Then she came to the stake, and laid her hands on it, and said, 'Welcome the cross of Christ.' Which being done, she looked on her hand, and seeing it blacked with the stake, she wiped it upon her smock, for she was burnt at the same stake that Simon Miller and Elizabeth Cooper were. Then after she had touched it with her hand, she came and kissed it, and said, 'Welcome the sweet cross of Christ,' and so gave herself to be bound thereto. After the tormentors had kindled the fire to her, she said, 'My soul doth magnify the Lord, and my spirit rejoiceth in God my Savior:' and in saying so she set her

hands together right against her breast, casting her eyes and head upward, and so stood heaving up her hands by little and little, till the very sinews of her arms did break asunder, and then they fell; but she yielded up her life unto God, as quietly as if she had been in a slumber, or as one feeling no pain; so wonderfully did the Lord work with her; his name therefore be praised for evermere. Amen."

FURTHER PERSECUTIONS.

Nearly at the same period as the martyrdoms he have just related, many others took place in various parts of the kingdom, but the want of authentic records prevents our laying the particulars before our readers; as we are resolved never to impose on them by fictitious or doubtful accounts, but to state nothing which is not confirmed by the strongest testimony. The features of popery are hideous enough, without the assistance of artificial horrors; why, therefore, need we blacken a monster,

"Which to be hated, needs but to be seen?"

In the diocese of Chichester, especially, many were condemned and martyred for the true testimony of righteousness, among whom we find the following persons named, although we have no particulars of their examinations, &c.: John Foreman, of East Grinstead; John Warner, of Berne; Christian Grover, of the archdeaconry of Lewes; Thomas Athoth, priest; Thomas Avington, of Erdingly; Dennis Burgis, of Buxstead; Thomas Ravensdale, of Rye; John Milles, of Hellingley; Nicholas Holden, of Withiam; John Hart, of Withiam; Margery Morice, of Hethfield; Anne Try, of East Grinstead; John Oseward, of Woodmancote; Thomas Harland, of Woodmancote; James Morice, of Hethfield; Thomas Dougate, of East Grinstead; and John Ashedon, of Katherfield.

The greatest persecutors against these faithful martyrs were these: Christopherson, bishop of Chichester; Richard Briesley, doctor of law, and chancellor of Chichester; Robert Taylor, bachelor of law, his deputy; Thomas Piccard, civilian; Anthony Clarke, Albane, and Longdale, bachelors of divinity, &c.

PERSECUTION AND MARTYRDOM OF JOHN HALLINGDALE, WILLIAM SPARROW, AND RICHARD GIBSON.

Informations having been laid against these three persons, as being suspected of heresy, they were apprehended, and after being confined for some time, were, at length, brought together to be examined before bishop Bonner.

On the 18th of November, 1557, these three faithful servants of Christ were conducted, under a guard, to Smithfield, where they were all fastened to one stake. After they had, for some time, fervently prayed to God to enable them to endure the fiery trial, the fagots were lighted, and they all cheerfully resigned their souls into the hands of their heavenly Father, trusting that, as they had borne the cross for his sake, he would reward them with "a crown of glory which fadeth not away."

MARTYRDOMS OF THE REV. JOHN ROUGH, AND OF MARGARET MARING.

Mr. John Rough was a native of Scotland, the son of reputable and pious parents. Being deprived of his right of inheritance to certain lands by some of his kindred, he was so irritated that, though only seventeen years of age, he entered himself a member of the order of Black Friars, at Stirling, in Scotland.

Here he continued upwards of sixteen years, when the earl of Arran, (afterwards duke of Hamilton,) then regent of Scotland, having a partiality for him, applied to the archbishop of St. Andrew's to dispense with his professed order, that he might serve him as his chaplain.

The archbishop readily granting the request of the regent, Mr. Rough was disengaged from his monastic order, and continued chaplain to his patron about a year; when it pleased God to open his eyes, and give him some knowledge of the truth of the gospel.

At this time the earl sent him to preach in the county of Ayr, where he continued about four years, during which time he discharged the duties of his office with the strictest diligence.

On the death of the cardinal of Scotland, he was sent for to officiate at St. Andrew's, for which he had a pension of twenty pounds per annum allowed him by king Henry VIII.

After being some time in this situation, he began to abhor the idolatry and superstition of his own country; and when he found that, on the accession of Edward VI., there was free possession of the gospel in England, he left St. Andrew's, and went first to Carlisle, and afterwards waited on the duke of Somerset, then protector, by whom he was appointed preacher, with an annual allowance of twenty pounds, to serve in Carlisle, Berwick, and Newcastle-upon-Tyne.

A short time after this he married, and the archbishop of York gave him a benefice near the town of Kingston-upon-Hull, which he enjoyed till the death of the king.

On the accession of queen Mary, when the true religion was

superseded by the false, and persecution took place in all parts of the kingdom, Mr. Rough fled with his wife into the Low Countries, and took up his residence at a place called Norden. Here he maintained himself by knitting and selling caps and hose, till the month of October, 1557, when, wanting yarn and other necessaries for his trade, he embarked for England, and arrived in London on the 10th of November following.

Soon after his arrival, he was informed that there was a private congregation of religious people in a certain part of the city, upon which he joined them, and was elected their minister.

In this office he continued some time, till, at the instigation of Roger Serjeant, a hypocrite and false brother, on the 13th of December, he, together with one Cuthbert Simson, deacon of the aforesaid congregation, were apprehended by the vice-chamberlain of the queen's household, at the Saracen's Head, in Islington, where the congregation had assembled for the purpose of performing their usual worship; although, to avoid suspicion, it had been given out that their meeting was to hear a play.

Mr. Rough and Mr. Simson were both conducted, by the vice-chamberlain, to the queen's council, by whom they were charged with assembling to celebrate the communion, or Lord's supper. After a long examination, Simson was, for the present, dismissed, but Rough was sent prisoner to Newgate.

On the 20th of December he was brought to the consistory court at St. Paul's, before Bonner, bishop of London, the bishop of St. David's, Fecknam, abbot of Westminster, and others, in order to undergo a final examination.

After various methods had been used by the court to persuade him to recant, without effect, Bonner read the articles, with his answers: he then charged him with marrying, after having received priestly orders; and that he had refused to consent to the Latin service then used in the church.

Mr. Rough answered, their orders were of no effect, and that the children he had by his wife were legitimate. With respect to the Latin service then used, he said, he utterly detested it, and that, were he to live as long as Methuselah, he would never go to church to hear the abominable mass.

In consequence of this declaration the bishop proceeded to the ceremony of degradation; after which he read the sentence of condemnation, and Mr. Rough being delivered to the sheriff, was by him reconducted to Newgate, there to remain till the time appointed for his execution.

EXAMINATION OF MARGARET MARING.

This woman belonged to a private congregation in London, where Mr. Rough used to officiate. She was suspected by him, and some others, of not being sincere in the religion she professed; but the event showed that their suspicions were ill-founded.

An information being laid against her before the bishop of London, he sent an officer to her house near Mark-lane, in the city, to apprehend her; which being done, she was immediately brought before his lordship, who, after a short examination, sent her to Newgate.

On the 18th of December she was again brought before the bishop, at his palace in London, in order to undergo a thorough examination, relative to her religious principles. The usual articles being exhibited against her, she answered each respectively as follows.

1. That there is here on earth a Catholic church, and there is the true faith of Christ observed and kept in the same church.

2. That there are only two sacraments in the church, namely, the sacrament of the body and blood of Christ, and the sacrament of baptism.

3. That she was baptized in the faith and belief of the said church, renouncing there, by her godfathers and godmothers, the devil and all his works.

4. That when she came to the age of fourteen years, she did not know what her true belief was, because she was not then of discretion to understand the same, neither yet was taught it.

5. That she had not gone from the Catholic faith at any time; but she said that the mass was abominable in the sight of God, and all true Christian people.

6. Concerning the sacrament of the altar, she said, she believed there was no such sacrament in the Catholic church: that she utterly abhorred the authority of the bishop of Rome, with all the religion observed in his antichristian church.

7. That she had refused to come to her parish church, because the true religion was not then used in the same; and that she had not come into the church for the space of one year and three quarters, neither did mean to come any more to the same, in these idolatrous days.

8. She acknowledged that she was apprehended, and brought before the bishop of London.

These answers being registered by the bishop's official, she was, for the present, remanded to prison.

On the 20th of December she was again brought before the

bishop at his consistory court, where her articles and answers were again read to her; after which they asked her if she would stand to the same as they were registered? She answered, that she would stand to the same to her death; "for the very angels in heaven," said she, "laugh you to scorn, to see the abomination that you use in the church."

The bishop then used various arguments to prevail on her to recant; but finding them all ineffectual, he read the sentence of condemnation, and she was delivered to the sheriff for execution, who reconducted her to Newgate.

Two days after this, on the 22d of December, 1557, she, with her fellow-martyr John Rough, were conducted, by the proper officers, to Smithfield, where they were both fastened to one stake, and burnt in the same fire. They both behaved themselves with Christian fortitude, and cheerfully gave up their lives in testimony of the truth of that gospel, which was given to man by him from whom they hoped to receive an eternal reward in his heavenly kingdom.

MARTYRDOM OF CUTHBERT SIMSON, HUGH FOX, AND JOHN DAVENISH.

These three persons were apprehended together at Islington, at the same time with Mr. Rough, and being brought before the council, were committed to different prisons.

Cuthbert Simson, who was deacon of the same congregation of which Mr. Rough was pastor, was committed prisoner to the Tower, where he was examined by the recorder of London, and one Mr. Cholmley, who commanded him to declare what persons he had summoned to come to the English service; but he peremptorily told them he would not comply with their request.

They then ordered him to be put to the rack, on which he lay, in great agonies, upwards of three hours. While he was in the most excruciating torment, they asked him the same question as they had done before, and he made them the same answer. He was then released from the rack, and conducted to the room appointed for his confinement.

On the Sunday following he was again brought to the room in which he had been racked, when the recorder of London, and the lieutenant of the Tower, once more desired him to confess; but he still refused, saying, he was determined not to satisfy them.

They then tied his two fore-fingers together, with a small arrow between them: this done, they drew the arrow backward and forward so quick, that the blood followed, and the

arrow broke; after which they racked him twice more, and then again conducted him to his dungeon.

About ten days after this the lieutenant again asked him if he would confess what had been repeatedly asked by himself, and the recorder; to which Mr. Simson answered, that he would say no more than he had said.

On the 19th of March he was taken before the bishop of London for examination, when the following articles were exhibited against him:

1. That thou Cuthbert Simson art, at this present, abiding within the city and diocese of London, and not out of the jurisdiction of the bishop of London.

2. That thou, within the city and diocese of London, hast uttered many times, and spoken deliberately, the words and sentences following, viz.: That though thy parents and ancestors, kinsfolks and friends, yea, and also thyself, before the time of the late schism here in this realm of England, have thought, and thoughtest, that the faith and religion observed in times past here in this realm of England, was a true faith, and the religion of Christ, in all points and articles, though in the church it was set forth in the Latin tongue, and not in English; yet thou believest, and sayest, that the faith and religion now used commonly in this realm, and not in English, but in the Latin tongue, is not the true faith and religion of Christ, but contrary and expressly against it.

3. That thou, within the said city and diocese of London, hast willingly, wittingly, and contemptuously, done and spoken against the rites and ceremonies, commonly used here through the whole realm, and observed generally in the church of England.

4. That thou hast thought and believed certainly, and so within the diocese of London hast affirmed, and spoken deliberately, that there be not in the Catholic church seven sacraments, nor of that virtue and efficacy as is commonly believed in the church of England they are.

5. That thou hast likewise thought and believed, yea, and hast so, within the city and diocese of London, spoken, and deliberately affirmed, that in the sacrament of the altar there is not really, substantially, and truly, the very body and blood of our Savior Jesus Christ.

6. That thou hast been, and to thy power art, at this present, a favorer of all those that either have been here in this realm, heretofore, called heretics, or else condemned by the ecclesiastical judges as such.

7. That thou, contrary to the order of this realm of England, and contrary to the usage of the holy church of this realm of England, hast, at sundry times and places, within the city and diocese of London, been at assemblies and conventicles, where there was a multitude of people gathered together to hear the English service said, which was set forth in the late years of king Edward VI., and also to hear and have communion both read, and the communion ministered both to the said multitude, and also to thyself; and that thou hast thought, and so thinketh, and hast spoken, that the said English service, and communion-book, and all things contained in either of them, were good and laudable; and for such thou didst, and dost allow, and approve either of them at this present.

The first six of these articles Mr. Simson acknowledged to be true in every part; but to the seventh he would not make any answer, saying, he was not bound so to do.

Hugh Fox and John Davenish were next examined; and the usual articles being administered to them they answered as follows:

To the first, concerning the Catholic church, they answered, that there was such a church. But John Davenish added, that "the true church was grounded on the prophets and apostles, Christ being the head corner-stone; and in that church there was the true faith and religion of Christ."

To the second article they replied, that in Christ's Catholic church there were but two sacraments, namely, baptism, and the Lord's supper.

To the third they answered affirmatively, that they were baptized in the faith of the Catholic church.

They likewise answered affirmatively to the fourth article, and said that they continued in the said faith till they arrived at the age of fourteen years, without having any dislike to the same.

To the fifth article they answered, that they had spoken against the mass, the sacrament of the altar, and likewise against the authority of the see of Rome, and that they would do so as long as they lived.

The sixth article they acknowledged to be true.

To the seventh they answered affirmatively, that they had, and did, dislike the mass and sacrament of the altar, and thereupon refused to come to their parish church. John Davenish added, that "the sacrament of the altar, as then used, was no sacrament at all."

Their respective answers being written down, were afterwards read to them; when they persisting, and continuing steadfast in

their faith and opinions, the bishop pronounced the definitive sentence, and they were all delivered over to the secular power.

While Cuthbert Simson was in the consistory court, bishop Bonner took particular notice of him to the people. "Ye see," said he, "this man, what a personable man he is; and I tell you, that if he were not a heretic, he is a man of the greatest patience that ever came before me. He hath been twice racked in one day in the Tower, and also in my house he hath felt much sorrow, and yet I never saw his patience broken."

On the 28th of March, 1558, these three steadfast believers in Christ were conducted by the sheriffs, and their officers, to Smithfield, where they were all fastened to one stake, and burnt in the same fire. They behaved with truly Christian fortitude to the last, praising and glorifying God, that he had enabled them to go through the horrid punishment allotted them, for no other reason but their strict adherence to the truth of his most holy gospel.

About this time one WILLIAM NICOLL, of Haverford-West, in Pembrokeshire, was apprehended for speaking disrespectfully of the church of Rome; and being condemned as a heretic, was burnt in the above town, on the 9th of April, 1558.

MARTYRDOMS OF WILLIAM SEAMAN, THOMAS CARMAN, AND THOMAS HUDSON.

WILLIAM SEAMAN was a husbandman, of a religious turn of mind, and a strict professor of the truth of the gospel. He was betrayed into the hands of the popish emissaries by the perfidy of a neighbor; and being taken before Sir John Tyrrel for examination, was asked, why he would not go to mass, receive the sacrament, and conform himself to the other ceremonies of the church.

In answer to this, Seaman said, that the sacrament then used was an idol, that the mass was abominable, and that the ceremonies of the Romish church were superstitious, and full of absurdities; and that, for these reasons, he would not conform to the same.

These answers highly offending Sir John Tyrrel, he committed Seaman to prison; and the next day he was sent to Dr. Hopton, bishop of the diocese, who, after a short examination, passed sentence of condemnation on him, and he was delivered over to the secular power in order for execution.

THOMAS CARMAN, who had been apprehended a short time before, was brought before the bishop, for examination, on the same day; when asserting the cause of Christ with no less

warmth than the former, he was consigned to the same inhuman and merciless punishment.

Thomas Hudson was by trade a glover, and lived at the town of Ailesham, in Norfolk. Though destitute of any education in his younger years, yet, by his diligence and love of the gospel, as preached in the days of king Edward, he had learned to read, became well versed in the sacred book of God, and grounded in the faith once delivered to the saints.

Disapproving the doctrines and practices called *religion*, under the reign of queen Mary, he absented himself from his native place, went into Suffolk, and there continued traveling from one part to another, as occasion offered.

At length, desirous of seeing his wife and children, he returned home, but finding his continuance there would be dangerous, he devised a scheme with his wife, to make him a hiding place among his fagots, where he remained for a long space of time, praying continually; his wife, at the same time, carefully ministering to him such necessaries as he wanted.

During his retirement, the vicar of the town, who was one of the bishop's commissaries, inquired of his wife concerning her husband; and on her denying that she knew any thing of him, threatened to burn her, because she would not discover the retreat of a heretic.

When Hudson was informed of their great desire to apprehend him, his zeal for the glory of God, and the honor of his Redeemer, increased daily, and he continued reading and singing psalms, while many people resorted to him, to hear his exhortations, and join with him in prayer.

At length he came out of his retreat, walked about the town, exclaiming against the mass, and all its superstitions and follies; and when he arrived at his own house, he daily and repeatedly read and sung psalms, in which he was joined by many other faithful adherents to the truth of the gospel.

Information of this being given to a magistrate by one of his neighbors, two constables were sent to apprehend him. As soon as they entered his house, he said, "Now mine hour is come; welcome, friends, welcome; you be they that shall lead me to life in Christ. I thank God for it, and beg that the Lord will prepare me for the glorious work for his mercy's sake."

The constables then took him to Berry, the commissary, who was vicar of the town. He asked him various questions concerning his religious tenets; but finding all he could say would not stagger his faith in a single point, he sent him to the bishop, who was then at Norwich, and before whom he appeared without the the least sign of timidity.

The bishop asked him a great number of questions, to all which he answered as became a true follower of Christ; and, though very illiterate, his arguments were exceedingly just and forcible. At length the bishop passed sentence of condemnation on him, and he was immediately conducted to prison, where, during his confinement, he spent his time in reading and calling on the name of the Lord.

On the 19th of May, 1558, these three steadfast believers in Christ were conducted to the place appointed for their execution, called Lollards' Pit, without Bishop's-gate, at Norwich. As soon as they arrived at the appointed spot, they all knelt down, and offered up their prayers to God, to enable them to undergo, with Christian fortitude, the fiery trial that awaited them.

After prayers they arose and went to the stake, to which they were all fastened by a chain. When they had prayed for some time and the necessary preparations were made for their deaths, Thomas Hudson slipped from under the chain, and came forward. This circumstance greatly alarmed the spectators, many of whom were apprehensive that he intended to recant, while others attributed it to his desire of taking leave of his parents, who were present, and receiving their blessing before his final departure.

His two companions at the stake were no less alarmed at his conduct than the spectators. They used their utmost efforts to comfort and encourage him, and exhorted him, in the most strenuous manner, to be of good cheer, and cheerfully resign himself to the will of his Redeemer.

But, alas! he felt more in his heart than they could conceive; for he was encompassed with a distinguished grief of mind, not from the fear of death, but for want of inward experience of the love of his Savior. Being, therefore, very anxious to obtain this conquest, he fell on his knees, and fervently prayed to God, who, according to his tender mercies, soon sent him comfort. He then arose in an ecstasy of joy, as a man changed from death unto life, saying, "Now, I thank God, I am strong, and care not what man can do unto me."

Immediately after this he returned to his companions, at the stake, with the most cheerful countenance; in a short time after which the fagots were lighted, and they all resigned their souls into the hands of that God who had protected and supported them under their sufferings for his name's sake.

MARTYRDOM OF WILLIAM HARRIS, RICHARD DAY, AND CHRISTIAN GEORGE.

In the same month of May, WILLIAM HARRIS, RICHARD DAY, and a woman named CHRISTIAN GEORGE, suffered at Colchester, and there joyfully and fervently made their prayers to God.

Being chained to the stake, with the fire flaming fiercely round about them, they, like constant Christians, triumphantly praised God within the same, and offered up their bodies a lively sacrifice unto his holy Majesty, in whose habitation they have now their everlasting tabernacles.

The husband of Christian George had already had one wife burnt, whose name was Agnes George, and of whom we have already given an account. After the death of Christian, he married another honest, godly woman, with whom he was at last apprehended, and laid in prison, where they remained till the death of queen Mary, and at last were delivered by queen Elizabeth.

PERSECUTION AND SUFFERINGS OF WILLIAM FETTY, A BOY, WHO WAS BARBAROUSLY SCOURGED TO DEATH.

If dying innocently in the cause of Christ, and his religion, constitute a martyr, no one can be better entitled to a place in our catalogue than this youth, who was unmercifully scourged to death, at the instigation of the relentless and cruel Bonner.

Among those who were persecuted and imprisoned for the profession of Christ's gospel, and yet delivered by the providence of God, was John Petty, the father of this lad. He had been accused, by his own wife, to the minister of the parish in which he lived, of absenting himself from church, the sacrament of the altar, confession, and other ceremonies; for which he was apprehended by one of the officers employed for that purpose.

Immediately after his apprehension his wife grew delirious, in consequence of which, though they were regardless of him, pity towards that wicked woman wrought upon the magistrates, so that, for the preservation and support of her and her children, they discharged him, with an order that he should continue in his own house.

Notwithstanding the ingratitude of his wife, he provided for her in such a manner, that within three weeks, she had, in some measure, recovered her senses. But such was the disposition of this woman, that, notwithstanding this instance of his conjugal affection, she laid a second information against him; upon which he was apprehended, and carried before Sir John Mor-

daunt, one of the queen's commissioners, by whom, after examination, he was sent to Lollards' Tower,* where he was put into the stocks, and had a dish of water set by him, with a stone in it, to point out to him that it was the chief sustenance he might expect to receive.

After he had been in prison for fifteen days, (the greatest part of which time he was kept in the stocks, sometimes by one leg, and sometimes by the other,) William Fetty, one of his sons, came to the bishop's palace, in order to obtain permission to see him.

When he arrived there, one of the bishop's chaplains asked him his business; the boy replied, he wanted to see his father, at the same time shedding tears, and expressing the greatest unhappiness. The chaplain asked who was his father; and when the boy told him, he pointed towards Lollards' Tower, intimating that he was there confined.

The chaplain then told him his father was a heretic; to which the boy (who was of a bold and forward spirit, and had been instructed by his father in the reformed religion) answered, "My father is no heretic; but you have Balaam's mark."

On this the incensed priest took the boy by the hand, and dragged him to a large room in the palace, where, after stripping him, he scourged him in the most severe and unmerciful manner; after which he ordered one of his servants to carry him in his shirt to his father, the blood running down to his heels.

As soon as the child saw his father, he fell on his knees, and craved his blessing. The poor man, beholding his son in so dreadful a situation, exclaimed, with great grief, "Alas! who

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* Lollards' Tower, which we have had frequent occasion to mention in the course of this volume, was a large, detached room, belonging to bishop Bonner's palace, in London, and formed a prison of the most gloomy nature. It was set apart for the punishment of Protestants (formerly called Lollards) who were brought before him on an accusation of heresy, and who were here subjected to various tortures, at the discretion of that bigoted and merciless tyrant. The most common punishment inflicted was, setting them in the stocks, in which some were fastened by the hands, others by the feet. They were, in general, permitted to sit on a stool; but, to increase their punishment, some were deprived of that indulgence, so that, lying with their backs on the ground, their situation was exceedingly painful. In this dungeon, and under these tortures, they were kept, some for several days, others for weeks, without any other sustenance than bread and water; and, to aggravate their sufferings, they were prohibited from being seen by their relations or friends. Many of those who had tender constitutions died under these inhuman inflictions; but those who were otherwise, survived to execrate the name of their barbarous persecutor.

hath thus cruelly treated you?" The boy replied, "Seeking to find you out, a priest with Balaam's mark took me into the bishop's house, and treated me in the manner you see."

The servant then seized the boy with great wrath, and dragging him from his father, took him back to the place where he had been scourged by the priest. Here he was kept three days, in the course of which his former punishment was several times repeated, though not in so severe a manner as before.

At the expiration of that time, Bonner, in order to make some atonement for this cruel treatment of the boy, and to appease the father, determined to release them both. He, therefore, ordered the latter to be brought before him, in his bed-chamber, early in the morning.

When the poor man came before the bishop, he said, "God be here, and peace." To which the bishop replied, "That is neither God speed, nor good-morrow."

One of the bishop's chaplains standing by, reviled Fetty for the speech he had made; when he, after looking about, and spying a string of black beads, and a small crucifix, said, "As Christ is here handled, so you deal with Christ's chosen people."

The bishop was so enraged at this, that he called him a vile heretic, and said, "I will burn thee, or I will spend all that I possess." However, in a little time his passion cooled, and thinking of the consequences that might arise from scourging the child, he ordered them both to be discharged.

The father immediately went home with his son; but the poor boy, from an extraordinary effusion of blood, and a mortification which ensued, died a few days after, to the great grief of his persecuted and indulgent parent.

The old man remained without further persecution during the residue of his life, often praising God for delivering him out of the hands of his enemies, and expressing the deep sense he had of the divine protection.

MARTYRDOMS OF ROBERT MILLS, STEPHEN COTTON, ROBERT GINES, STEPHEN WIGHT, JOHN SLADE, AND WILLIAM PIKES.

These six men were apprehended, with several others, in a close near Islington, where they had assembled to pay their devotions to their Maker; and being taken before a magistrate, were committed to prison as heretics.

After they had been all examined, they were conducted to prison, but ordered to appear on the 11th of July at the consistory court at St. Paul's. Accordingly, on that day, they were brought before the bishop and his chancellor, by the latter of

whom they were asked if they would turn from their opinions against the holy mother church; and if not, whether they could show cause why sentence of condemnation should not be pronounced against them. To this they all answered, that they would not depart from the truth, nor any part of the same, on any conditions whatsoever.

The chancellor then dismissed them, but ordered that they should appear again before him the next day in the afternoon, to hear their definitive sentence pronounced, agreeably to the ecclesiastical law then in force.

They were accordingly brought at the time appointed, when the chancellor sat as judge, accompanied by Sir Edward Hastings and Sir Thomas Cornwallis. The chancellor used his utmost endeavors to prevail on them to recant, but all proved ineffectual. He therefore read the sentence of condemnation, and they were delivered over to the sheriffs, who conducted them to prison, in order for execution.

The chancellor, having condemned these six innocent persons, sent a certificate of their condemnation to the lord chancellor's office, from whence, the next day, a writ was issued for their being burnt at Brentford.

On the 14th of July, 1558, they were conducted, by the sheriffs and their attendants, from Newgate to the place appointed for their execution. As soon as they arrived at the fatal spot, they all knelt down, and, for some time, prayed in the most fervent manner. After this they arose, and undressing themselves, went cheerfully to the stakes, of which there were three, though all were consumed in one fire. Being bound to the stakes, and the fagots being lighted, they all calmly and joyfully yielded up their souls to that God, for whose gospel they suffered, and whose heavenly mansions they were in hopes of inheriting.

MARTYRDOMS OF HENRY POND, RAINHOLD EASTLAND, ROBERT SOUTHAM, MATTHEW RICARBY, JOHN FLOYD, JOHN HOLIDAY, AND ROGER HOLLAND.

A few days after the execution of the before-mentioned six martyrs at Brentford, seven others, who were apprehended with them at the same time and place, were burnt in Smithfield. Their names we have given above.

SCOURGING OF THOMAS HINSHAW, BY BONNER.

When bishop Bonner found that his examinations, persuasions, threats, and imprisonments, were to no purpose with Thomas Hinshaw, one of those who had been apprehended at

Islington, he took him to Fulham, where, immediately after his coming, he was set in the stocks, remaining there all the first night, with no other refreshment than bread and water.

The next morning the bishop came and examined him himself, and perceiving no yielding in his mind, he sent Mr. Harpsfield to talk with him; who, after a long dispute, at last fell into a passion, calling Hinshaw "peevish boy," and asking him "whether he thought he went about to damn his soul, or no?" &c. To all this Hinshaw answered, "That he was persuaded that they labored to maintain their dark and devilish kingdom, and not for any love of truth." Harpsfield, being greatly incensed, told the bishop of this; who was thereat in as great a rage as himself, and, although scarce able to speak for anger, cried out, "Dost thou answer my archdeacon so, thou naughty boy? I shall handle thee well enough, be assured." He then sent for a couple of rods, and causing Hinshaw to kneel against a long bench in an arbor in his garden, severely scourged him with his own hands, till he was compelled to desist from fatigue.

After this scourging, Hinshaw was several times examined; and at last being brought before the bishop in his chapel at Fulham, articles were exhibited against him, which the young man denied, and would not affirm, or consent to any of their interrogatories.

Being remanded to prison, about a fortnight after he fell sick of an ague, whereupon he was delivered, after much entreaty, to his master, Martin Pugson, in St. Paul's church-yard; for the bishop thought he was more likely to die than to live; indeed, his sickness continued a twelvemonth or more, so that in the mean time queen Mary died. He shortly after recovered his health, and thus escaped the death designed for him by the persecutors.

SCOURGING OF JOHN WILLES, BY BONNER.

We have an account of another person who was also scourged by Bonner; he was named John Willes, "a right faithful and true honest man, in all his dealings and conditions." He had been apprehended at Islington, with the company before mentioned, and being committed to the Coal-house, with Thomas Hinshaw, remained one night there in the stocks.

The account then goes on to state, that "from the Coal-house he was sent to Fulham, where he, with the said Hinshaw, remained eight or ten days in the stocks; during which time he sustained divers conflicts with the said Bonner, who had him often in examination, urging him, and, with a stick which he

had in his hand, often rapping him on the head, and flirting him under the chin, and on the ears, saying he looked down like a thief. Moreover, after he had essayed all manner of ways to make him recant, and could not, at length taking him to his orchard, there, within a little arbor, with his own hands beat him first with a willow rod, and that being worn well nigh to the stumps, he called for a birch rod, which a lad brought out of his chamber. The cause why he so beat him was this: Bonner asked him when he had crept to the cross. He answered, Not since he came to years of discretion, neither would, though he should be torn by wild horses. Then Bonner desired him to make a cross on his forehead, which he refused to do. Whereupon he had him immediately to his orchard, and there calling for rods, showed his cruelty upon him, as he had done upon Thomas Hinshaw.

" This done, he had him immediately to the parish church of Fulham, with the said Thomas Hinshaw, and Robert Willes; to whom there, being severally called before him, he ministered certain articles, asking if he would subscribe to the same. To which he made his answer according to his conscience, denying them all, except one article, which was concerning king Edward's service in English. Shortly after this beating, Bonner sent a certain old priest, lately come from Rome, to him in prison, to conjure out the evil spirit from him, who laying his hand upon his head, began, with certain words pronounced over him, to conjure as he had been wont before to do. Willes marvelling at what the old man was about, said, I trust no evil spirit is in me; and laughed him to scorn.

" As this John Willes was divers times called before Bonner, so much communication passed between them as is too tedious to recite. It is enough to make the reader laugh to see the blind and unsavory reasons with which that bishop endeavored to delude the ignorant; some of which were in the following manner: Bonner going about to persuade Willes not to meddle with matters of Scripture, but rather to believe other men's teaching, who had more skill in the same, asked him first if he did believe the Scripture: Yea, said he, that I do. Then (quoth the bishop) St. Paul saith, If the man sleep, the woman is at liberty to go to another man. If thou wert asleep having a wife, wouldst thou be content that thy wife should take to another man? And yet this is the Scripture.

" Also, if thou wilt believe Luther, Zuinglius, and such, then thou canst not go right; but if thou wilt believe me, &c. thou canst not err; and if thou shouldst err, yet thou art in no dan-

ger, thy blood should be required at our hands. As if thou shouldst go to a far country, and meet with a fatherly man, as I am, (these were his words,) and ask the way to the city, and he should say, This way, and thou wilt not believe him, but follow Luther, and other heretics of late days, and go to a contrary way; how wilt thou come to the place thou askest for? So if thou wilt not believe me, but follow the leading of other heretics, thou shalt be brought to destruction, and burn both body and soul.

"As truly as thou seest the bodies of them in Smithfield burnt, so truly their souls do burn in hell, because they err from the true church.

"Oft-times speaking to the said John Willes, he would say, They call me bloody Bonner. A vengeance on you all! I would fain be rid of you, but you have a delight in burning. But if I might have my will, I would sew up your mouths, and put you in sacks, and drown you.

"The same day that he was delivered, Bonner came to the stocks where he lay, and asked him how he liked his lodging, and his fare.

"Well, (said Willes,) if it would please God, I might have a little straw to lie or sit upon.

"Then (said Bonner) thou wilt show no token of a Christian man. And upon this his wife came in unknown to him, being very great with child, every hour expecting her labor, and entreated the bishop for her husband, saying, that she would not go from thence, but that she would there stay, and be delivered in the bishop's house, unless she had her husband with her. How sayest thou, (quoth Bonner to Willes,) if thy wife miscarry, or thy child, or children, if she be with one or two, should perish, the blood of them would he require at thy hands. Then to this agreement he came, that she should hire a bed in the town of Fulham, and her husband should go home with her the morrow after, upon this condition, that his kinsman there present (one Robert Rouse) should bring the said Willes to his house at St. Paul's the next day.

"To which Willes would not agree, but insisted upon going then. At length, his wife being importunate for her husband, and Bonner seeing she would not stir without him, fearing belike the rumor that might come upon his house thereby, and also fearing probably to be troubled with a lying-in woman, bade Willes make a cross, and say, *In nomine Patris, et Filii, et Spiritus Sancti*, Amen.

"Then Willes began to say, In the name of the Father, and

of the Son, and of the Holy Ghost, Amen. No, no, (saith Bonner,) say it me in Latin. Willes understanding the matter of that Latin to be good, said the same, and so went home with his wife, his aforesaid kinsman being charged to bring him the next day to St. Paul's; else, said Bonner, if thou dost not bring him, thou art a heretic as well as he. Notwithstanding, the charge being no greater, his kinsman did not bring him, but he of his own accord came to the bishop within a few days after, where he put to him a certain writing in Latin, to subscribe unto, containing, as it seemed to him, no great matter, that he needed greatly to stick at, although, what the bill was, he could not certainly tell: so he subscribed to the bill and returned home."

HISTORY OF RICHARD YEOMAN.

"Richard Yeoman, a devout old man, was Dr. Taylor's curate, at Hadley, and well versed in the Scriptures, and giving godly exhortations to the people: with him Dr. Taylor left his cure at his departure. But as soon as Mr. Newall had gotten the benefice, he put out Mr. Yeoman, and set in a popish curate to maintain and continue their Romish religion, which now they thought fully established. Then he wandered from place to place, exhorting all men to stand faithfully to God's word, earnestly to give themselves unto prayer, with patience to bear the cross now laid upon them for their trial, with boldness to confess the truth before their adversaries, and with an undoubted hope to wait for the crown and reward of eternal felicity. But when he perceived his adversaries to lie in wait for him, he went into Kent, and with a little packet of laces, pins and points, and such like things, and selling them, by that shift subsisted himself, his wife and children.

"At last justice Moyle, of Kent, took Mr. Yeoman and set him in the stocks a day and a night, but having no evident matter to charge him with, he let him go again. So he came secretly again to Hadley, and tarried with his poor wife, who kept him secretly in a chamber of the town-house, commonly called the Guildhall, more than a year. All which time the good old father abode in a chamber, locked up all the day, and spent his time in devout prayer, reading the Scriptures, and in carding of wool which his wife did spin. His wife did also go and beg bread and meat for herself and her children, and by such poor means they sustained themselves. Thus the saints of God sustained hunger and misery, while the prophets of Baal lived in jollity, and were costly pampered at Jezebel's table.

"At last parson Newall (I know not by what means) perceived that Richard Yeoman was so kept by his poor wife, and taking with him the bailiff's deputies and servants, came in the night-time, and broke open five doors to get at Yeoman, whom he found in bed with his wife and children; whom when he had so found, he angrily cried, I thought I should find a harlot and a strumpet together. And he would have plucked the clothes off from them: but Yeoman held fast the clothes, and said unto his wife, Wife, arise, and put on thy clothes. And unto the parson he said, Nay, parson, no harlot, nor strumpet, but a married man and his wife, according to God's ordinance, and blessed be God for lawful matrimony. I thank God for this great grace, and I defy the pope and all his popery. Then they led Richard Yeoman unto the cage, and set him in the stocks until it was day.

"There was then also in the cage an old man named John Dale, who had sat there three or four days, because when he said parson Newall with his curate used the Romish service in the church, he spake openly unto him, and said, O miserable and blind guides, will ye ever be blind leaders of the blind? will ye never amend? will ye never see the truth of God's word? will neither God's threats nor promises enter into your hearts? will the blood of martyrs nothing mollify your stony stomachs? O obdurate, hard-hearted, perverse, and crooked generation! O damnable sort, whom nothing can do good unto!

"These, or the like words, he spake in fervency of spirit against the superstitious religion of Rome. Wherefore parson Newall caused him forthwith to be attached and set in the stocks in a cage. So was he kept there till Sir Henry Doyle, a justice, came to Hadley.

"When poor Yeoman was taken, the parson called earnestly upon Sir Henry Doyle to send them both to prison. Sir Henry Doyle earnestly entreated the parson to consider the age of the men, and their mean condition; they were neither persons of note nor preachers; wherefore he would desire him to let them be punished a day or two, and so let them go, at least John Dale, who was no priest: and therefore seeing he had so long sat in the cage, he thought it punishment enough for this time. When the parson heard this, he was exceeding mad, and in a great rage called them pestilential heretics, unfit to live in the commonwealth of Christians. Wherefore I beseech you, sir, (quoth he,) according to your office, defend holy church, and help to suppress these heresies, &c. which are false to God, and

thus boldly set themselves, to the evil example of others, against the queen's gracious proceedings. Sir Henry Doyle, seeing he could do no good in this matter, and fearing also the danger of meddling too much in it, made out the writ, and caused the constables to carry them to Bury jail. For now, all the justices, though ever so many, were afraid of a shaven crown, and stood in as much awe of them, as Pilate did of Annas and Caiaphas, and the pharisaical brood, who cried, 'Crucify him, crucify him; if thou let this man go, thou art not Cæsar's friend.'

"Wherefore whatsoever their consciences were, yet (if they would escape danger) they must needs be the popish slaves and vassals. So they took Richard Yeoman and John Dale pinioned, and bound them like thieves, set them on horseback, and bound their legs under the horses' bellies, and so carried them to Bury jail, where they were laid in irons: and because they continually rebuked popery, they were thrown into the lowest dungeon, where John Dale, through sickness of the prison, and evil keeping, died in prison, whose body, when he was dead, was thrown out and buried in the fields. He was a man of forty-six years of age, a weaver by his occupation, well learned in the holy Scriptures, faithful and honest in all his conversation, steadfast in confession of the true doctrine of Christ set forth in king Edward's time.

"After that John Dale was dead, Richard Yeoman was removed to Norwich prison, where, after strait and evil keeping, he was examined of his faith and religion. Then he boldly and constantly confessed himself to be of the faith and confession that was set forth by king Edward VI. and from that he would in nowise vary. The chief articles objected to him, were his marriage and the mass sacrifice. Wherefore when he continued steadfast in confession of the truth, he was condemned, degraded, and not only burnt, but most cruelly tormented in the fire. So he ended his poor and miserable life, and entered into the blessed bosom of Abraham, enjoying with Lazarus the comfortable quietness that God hath prepared for his elect saints."

STORY OF JOHN ALCOCK.

"This young man was by occupation a shearman, and came to Hadley to seek work; he being in church one Sunday, and parson Newall coming by with the procession, would not once move his cap, nor show any sign of reverence, but stood behind the font. The parson perceiving this, when he was almost out of the church door, ran back again, and caught him, and called for the constable.

"Then came Robert Rolfe, with whom this young man had wrought, and said, What hath he done, Mr. Parson, that you are in such a rage with him?

"He is a heretic and traitor, (quoth the parson,) and despiseth the queen's proceedings. Wherefore I command you in the queen's name, have him to the stocks, and see he be forthcoming.

"Well, (quoth Rolfe,) he shall be forthcoming; proceed in your business, and be quiet.

"Have him to the stocks, quoth the parson.

"I am constable, quoth Rolfe, and I may bail him, and will bail him; he shall not be put in the stocks, but he shall be forthcoming; so the *good* parson went forth with his holy procession, and so to mass.

"In the afternoon Rolfe said to this young man, I am sorry for thee, for truly the parson will seek thy destruction, if thou take not heed what thou answerest him.

"The young man said, Sir, I am sorry that it is my hap to be a trouble to you. As for myself, I am not sorry, but I commit myself into God's hands, and I trust he will give me mouth and wisdom to answer according to right.

"Well, quoth Rolph, yet beware of him, for he is malicious and a bloodsucker, and beareth an old hatred against me, and he will handle you the more cruelly, because of displeasure against me.

"I fear not, quoth the young man: he shall do no more to me, than God will give him leave; and happy shall I be if God will call me to die for his truth's sake.

"Then they went to the parson, who at the first asked him, Fellow, what sayest thou to the sacrament of the altar?

"I say, quoth he, as ye use the matter, ye make a shameful idol of it, and ye are false idolatrous priests, all the sort of you.

"I told you (quoth the parson) he was a stout heretic.

"So, after long talk, the parson committed him to prison, and the next day he rode up to London, and carried the young man with him; and so the young man came no more to Hadley, but after a long imprisonment in Newgate, where after many examinations and troubles, for that he would not submit himself to ask forgiveness of the pope, and to be reconciled to the Romish religion, he was cast into the lower dungeon, where with ill keeping and sickness of the house, he died in prison. Thus died he a martyr of God's truth, which he heartily confessed, and received the garland of a well-fought battle at the hand of the Lord. His body was cast out and buried in a dunghill;

for the papists would in all things be like themselves; therefore they would not so much as suffer the dead bodies to have convenient burial."

MARTYRDOM OF THOMAS BENBRIDGE.

This gentleman, although he might have lived in the enjoyment of a plentiful fortune, yet, for Christ's sake, chose rather to enter through the strait gate of persecution, to the heavenly possession of life in the Lord's kingdom, than in this world to enjoy present pleasures with unquietness of conscience. Wherefore manfully standing against the papists for the defence of the true doctrine of Christ's gospel, he spared not himself to confirm the truth of the same. For which cause he being apprehended as an adversary to the Romish religion, was brought for examination before the bishop of Winchester, where he sustained sundry conflicts for the truth against the bishop and his colleague; in the end of which he was condemned, and some time after brought to the place of martyrdom, by Sir Richard Pecksal, sheriff.

"When standing at the stake, he began to untie his points, and to prepare himself; then he gave his gown to the keeper, being belike his fee. His jerkin was laid on with gold lace fair and brave, which he gave to Sir Richard Pecksal, the high-sheriff. His cap of velvet he took off from his head and threw it away. Then lifting his mind to the Lord, he made his prayers.

"That done, being now fastened to the stake, Dr. Seaton willed him to recant, and he should have his pardon; but when he saw it prevailed not to speak, the said dreaming doctor willed the people not to pray for him unless he would recant, no more than they would pray for a dog.

"Mr. Benbridge, standing at the stake with his hands together in such manner as the priest holdeth his hands in his Memento, the said Dr. Seaton came to him again and exhorted him to recant; unto whom he said, Away, Babylonian, away!

"Then said one that stood by, Sir, cut out his tongue! and another, being a temporal man, railed on him worse than Dr. Seaton did, who (as is thought) was set on by some other.

"Thus when they saw he would not yield, they bade the tormentors to set to fire, and yet he was nothing like covered with fagots. First the fire took away a piece of his beard, whereat he did not shrink at all. Then it came on the other side and took his legs, and the nether stockings of his hose being leather, made the fire to pierce the sharper, so that the intolerable heat

thereof made him to cry, I recant! and suddenly he thrust the fire from him. And having two or three of his friends by that wished his life, they stepped to the fire, and helped to take it from him also, who for their labor were sent to prison. The sheriff also, of his own authority, took him from the stake, and sent him to prison again, for which he was sent unto the Fleet, and lay there some time. But before he was taken from the stake, the said Dr. Seaton wrote articles to have him subscribe unto them, as touching the pope, the sacrament, and such other trash. But the said Mr. Benbridge made such ado before he would subscribe them, insomuch that Dr. Seaton ordered them to set to fire again. Then with much pain and grief of heart he subscribed to them upon a man's back.

"That being done, he had his gown given him again, and so was led to prison. Being in prison he wrote a letter to Dr. Seaton, and recanted those words he spake at the stake, unto which he had subscribed; for he was grieved that ever he subscribed unto them. Whereupon expressing his conscience, he was the same day sevennight after burnt indeed, while the vile tormentors did rather broil than burn him. The Lord give his enemies repentance."

MARTYRDOM OF JOHN COOKE, ROBERT MILES (ALIAS PLUMMER,) ALEXANDER LANE, AND JAMES ASHLEY.

The examination of the four above-mentioned persons, who were all poor laboring men, but firm believers in Christ's pure doctrines, took place before the bishop of Norwich, Sir Edward Walgrave, and others.

These four blessed martyrs innocently suffered together at Bury St. Edmund's about the beginning of August, not long before the last sickness of queen Mary.

MARTYRDOM OF ALEXANDER GOUCH, AND ALICE DRIVER.

Mr. Noone, a justice in Suffolk, dwelling in Marthelsham, hunting after good men to apprehend them, (as he was a bloodthirsty tyrant in the time of trial,) at length received intelligence that two godly persons, namely, one Alexander Gouch, of Woodbridge, and Alice Driver, of Grosborough, were at that place together, a short distance from his house, and immediately took his men with him, went thither, and made diligent search for them; when the poor man and woman were compelled to hide themselves in a hay-loft. The persecutors, at length, came to search the hay for them, and by driving their pitchforks in various parts of it, at last found them: so they took them and led

Cruelties practised in Lollard's Tower, by order of Bishop Bonner.

Martyrdom of John Corneford, Christopher Browne, John Herst, Allice Snoth and Catherine Knight.

them to Melton jail, where after remaining a good while, they were carried to Bury, to the assizes, and being there examined of matters of faith, did boldly confess Christ crucified, defying the pope and his papistical trash. Among other things, Mrs. Driver likened queen Mary, in her persecution, to Jezebel; and so in that sense called her Jezebel; which so enraged Sir Clement Higham, the chief justice there, that he ordered her ears immediately to be cut off, which was accordingly done, and she joyfully yielded herself to the punishment, thinking herself happy that she was counted worthy to suffer any thing for the name of Christ.

On the 4th of November, 1558, both these persons were taken from Melton jail to Ipswich, escorted by the high-sheriff and his officers, and accompanied by a prodigious number of spectators. They arrived at Ipswich about seven o'clock in the morning, and were immediately led to the place of execution.

When they came to the stake they sung psalms together, then knelt down, and fervently prayed for some time; at which the sheriff was so offended, that he ordered the bailiffs to interrupt them, and desire they would make an end.

Then Gough stood up and said unto the sheriff, I pray you, Mr. Sheriff, let us pray a little while, for we have but a little time to live here.

Then said the bailiff, Come off, have them to the fire.

Then the said Gough, and Alice Driver, said, Why, Master Sheriff, and Master Bailiff, will you not suffer us to pray?

Away, said Sir Henry, to the stake with them.

Gough answered, Take heed, Mr. Sheriff, if you forbid prayer, the vengeance of God hangeth over your heads. Then they being tied to the stake, and the iron chain being put about Alice Driver's neck, O! said she, here is a goodly handkerchief, blessed be God for it! Then divers came and took them by the hands as they were bound standing at the stake. The sheriff cried, Lay hands on them, lay hands on them! With that a great number ran to the stake. The sheriff seeing that, let them all alone, so that there was not one taken.

MARTYRDOM OF PHILIP HUMPHRY, JOHN DAVID, AND HENRY DAVID, HIS BROTHER.

About the same time, and for the same cause, the three men above mentioned were burned at Bury St. Edmund's, in Suffolk; but the particular account of their examinations and deaths is not recorded.

SUFFERINGS AND MARTYRDOM OF ELIZABETH PREST.

This poor woman was the wife of a laboring man, and lived at a small village near the town of Launceston, in Cornwall. Her husband, and three children, were zealous papists, and she would frequently rebuke them for their superstition; but her husband being a morose man, forced her sometimes to go to church, to follow in procession, and conform to the Romish ceremonies.

Being greatly afflicted at the thoughts of doing that which was so much against her conscience, she prayed to God for his assistance, took courage, and left her husband and family.

For some time she traveled from one place to another, maintaining herself by labor and spinning. But, at length, she returned to her husband; a few days after which she was accused of heresy by some of her neighbors, and being apprehended, was sent to Exeter, to be examined by Dr. Troublevile, then bishop of that see.

During the time of her imprisonment, divers resorted to visit her, some sent by the bishop, some of their own voluntary will; amongst whom was one Daniel, a great preacher of the gospel in the days of king Edward, in those parts of Cornwall and Devonshire: whom after that she perceived by his own confession to have revolted from what he preached before, through the grievous imprisonments, as he said, and fear of persecution which he had partly sustained by the cruel justices in those parts, earnestly she exhorted him to repent with Peter, and to be more constant in his profession.

Moreover, there resorted to her a certain worthy gentlewoman, the wife of one Walter Rauly, a woman of noble wit, and of a good and godly opinion; who coming to the prison, and talking with her, she said her creed to the gentlewoman; and when she came to the article, He ascended, there she staid, and bid the gentlewoman to seek his blessed body in heaven, not on earth, and told her plainly that God dwelleth not in temples made with hands, and the sacrament to be nothing else but a remembrance of his blessed passion; and yet, said she, as they now use it, it is but an idol, and far wide from any remembrance of Christ's body; which, said she, will not continue, and so take it, good mistress. So that as soon as she came home to her husband, she declared to him, that in her life she never heard a woman (of such simplicity to look on) talk so godly, so perfectly, so sincerely, and so earnestly; insomuch, that if God were not with her, she could not speak such things.

Also there came to her one William Kede, and John his brother, not only brethren in the flesh, but also in the truth, and men in that country of great credit, whose father, R. Kede, all his life suffered nothing but trouble for the gospel. These two good brethren were present with her, both in the hall, and at the prison, and (as they said) they never heard the like woman, of so godly talk, so faithful or so constant.

Thus this good matron was by many ways tried, by hard imprisonment, threatenings, taunts and scorns, called an Anabaptist, a mad woman, a drunkard, a runagate. She was proved by liberty to go whither she would; she was tried by flattery, with many fair promises; she was tried with her husband, her goods and children; but nothing could prevail; her heart was fixed, she had cast anchor, utterly contemning this wicked world.

Although she was of such simplicity, and unskilled in the knowledge of this world, you could declare no place of Scripture, but she would tell you the chapter; yea, she would recite you the names of all the books of the Bible. For which cause one Gregory Basset, a rank papist, said she was out of her wits, and talked of the Scripture as a dog rangeth far off from his master when he walketh in the fields, or as a stolen sheep out of his master's hands, she knew not whereat, as all heretics do; with many other taunts, which she utterly defied.

At last, when they could neither by imprisonment nor liberty, by menaces nor flattery, win her to their vanities and superstitious doings, then they cried out, Anabaptist, an Anabaptist! Then in one day they brought her from the bishop's prison to the Guild-hall, and after that delivered her to the temporal power, according to their custom, where she was by the gentlemen of the country exhorted yet to call for grace: "and go home to thy husband," said they, "thou art an unlearned woman, thou art not able to answer such high matters."

"I am not," said she; "yet with my death I am content to be a witness of Christ's death."

During the time that this good woman was thus under these priests' hands, she sustained many baitings and sore conflicts. But in fine, (after many combats and scoffing persuasions,) when they had played the part of the cat with the mouse, they at length condemned her, and delivered her over to the secular power.

Then the sentence being given, That she should go to the place from whence she came, and from thence to the place of execution, there to be burned with flames, till she be consumed;

she lifted up her voice and thanked God, saying, "I thank thee, my Lord, my God; this day have I found that which I have long sought." And yet this favor they pretended after her judgment, that her life should be spared, if she would turn and recant. "Nay, that I will not," said she: "God forbid that I should lose the life eternal for this carnal and short life."

Then was she delivered to the sheriff, innumerable people beholding her, and led by the officers to the place of execution, without the walls of Exeter, called Southernhay, where again these superstitious priests assaulted her; and she prayed them to have no more talk with her, but cried still, "God be merciful to me, a sinner." And so while they were tying her to a stake, thus still she cried, and would give no answer to them, but with much patience took her cruel death, and was with flames of fire consumed; and so ended this mortal life, as constant a woman in the faith of Christ, as ever was upon the earth.

MARTYRDOM OF JOHN CORNEFORD, CHRISTOPHER BROWNE, JOHN HERST, ALICE SNOTH, AND CATHARINE KNIGHT, (ALIAS TINLEY.)

These five persons were the last who suffered in queen Mary's reign for the testimony of that word for which so many had died before, and gave up their lives meekly and patiently, suffering the violent malice of the papists.

The matter why they were judged to the fire was, for believing the body not to be in the sacrament of the altar, unless it be received:

For confessing that an evil man does not receive Christ's body:

That it is idolatry to creep to the cross, and that St. John forbiddeth it, saying, "Beware of images:"

For confessing that we should not pray to saints, because they be not omnipotent.

For these and other similar articles of Christian doctrine, they were committed to the flames. Notwithstanding the sickness of queen Mary, whereof they were not ignorant, the archdeacon and others of Canterbury hastened to despatch the martyrdom of these persons, before her death, which was daily expected, should deprive them of the power.

In so doing this archdeacon proved himself more bigoted and bloodthirsty than even Bonner, who, notwithstanding he had some at the same time under his custody, yet did not hurry them to the stake, as appears by several persons who, being then in his prison, were delivered by the death of queen Mary.

We have not any particulars relative to the examinations,

&c. of the five persons above named, but the following anecdotes of two of them are given by the Martyrologist.

Catharine Tinley was the mother of one Robert Tinley, dwelling in Maidstone, which Robert was in trouble all queen Mary's time. To whom his mother coming to visit him, asked him how he took this place of Scripture which she had seen, not by reading the Scripture, (for she had yet in manner no taste of religion,) but had found it by chance in a book of prayers, "I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy; your old men shall dream dreams, and your young men shall see visions. And upon the servants and upon the maids in those days will I pour my Spirit," &c. Which place after that he had expounded to her, she began to take hold on the gospel, growing more and more in zeal and love thereof, and so continued unto her martyrdom.

Among such women as were burned at Canterbury, it is recorded of a certain maid, and supposed to be this Alice Snoth mentioned in this story, or else to be Agnes Snoth, of whom an account is given in a preceding page, that when she was brought to be executed, she being at the stake, called for her godfathers and godmothers. The justice hearing her, sent for them, but they durst not come. Notwithstanding the justices willed the messenger to go again, and to show them that they should incur no danger thereof.

Then they hearing that, came to know the matter of their sending for. When the maid saw them, she asked them what they had promised for her, and so she immediately rehearsed her faith, and the commandments of God, and required of them, if there were any more that they had promised in her behalf; and they said, No.

Then, said she, I die a Christian woman, bear witness of me; and she was consumed in fire, and gave up her life joyfully for the testimony of Christ's gospel, to the terror of the wicked, and comfort of the godly, and also to the stopping of the slanderous mouths of such as falsely do quarrel against the faithful martyrs, for going from that religion wherein by their godfathers and godmothers they were at first baptized.

CONDEMNATION OF JOHN HUNT AND RICHARD WHITE, WHO ESCAPED THE FIRE BY THE DEATH OF QUEEN MARY.

Several others were imprisoned in various places, whereof some were but lately taken and not examined, some were examined but not condemned, and others had been both examined and condemned, but the warrants for their execution not being

signed, they escaped. Nay, of some the writ had been brought down for their burning, and yet by the death of the chancellor, the bishop, and of queen Mary, happening about one time, they most happily and miraculously were preserved, and lived many years after. Of these were JOHN HUNT, and RICHARD WHITE, imprisoned at Salisbury, of whom the history is given as follows:

"These two good men had been in prison at Salisbury, and other places thereabouts, more than two years; were often called to examination, and manifold ways impugned by the bishops and priests. As a specimen we shall give the examination of Richard White, before Dr. Capon, the bishop of Salisbury, Dr. Brookes, the bishop of Gloucester, with Dr. Geoffrey, the chancellor, and other priests, with whom first the bishop of Gloucester, who had the examination of him, began thus:

"On being interrogated for what cause he came hither, White answered that he desired to know the cause, and referred to the register as to his examination at Marlborough. After some irrelevant matter he was asked his opinion of the sacrament of the altar, when they stumbled upon the very definition of a sacrament, a word first framed by St. Augustine, and not to be found in Scripture; and White declared that Christ and his sacraments are alike, and that in both are two natures; in the one, a divine and human nature, in the other, an external and an internal; the external being the element of bread and wine, and the internal the invisible grace. He afterwards observed that Christ, as God, is in all places; but as man, only in one place. After some other questions, equally appropriate, and answers not more satisfactory to his persecutors, he was ordered away to the Lollards' Tower. They were sent for to be condemned by the chancellor, who delivered them to the sheriff in order to execution.

"The sheriff, Sir Anthony Hungerford, being advised by his son-in-law, Mr. Clifford, of Bosco, (perhaps Boscomb,) in Wilts, deferred their execution, until he received the writ *de comburendo;* and was supported therein by Mr. Justice Brown, on which he left the town, and the chancellor rode after him, to know why he had not seen them executed.

"The sheriff hearing the chancellor's words, and seeing him so urgent upon him, told him again that he was no babe, which now was to be taught of him. If he had any writ to warrant and discharge him in burning those men, then he knew what he had to do; but if you have no other writ but that which you signed, I tell you, I will neither burn them for you, nor any of you all.

"Where note again (good reader) how by this it may be thought and supposed, that the other poor saints and martyrs of God, such as had been burned at Salisbury before, were burned belike without any authorized or sufficient writ from the superiors, but only from the information of the chancellor and of the close.

"Dr. Geoffrey, the chancellor, thus sent away from the sheriff, went home, and there fell sick upon the same.

"The under-sheriff to this Sir Anthony Hungerford, above named, was one Mr. Michell, a godly man. So that not long after this came down the writ to burn the above-named Richard White and John Hunt; but the under-sheriff said, I will not be guilty of these men's blood: and immediately burnt the writing, and departed his way. Within four days after, the chancellor died; concerning whose death this cometh by the way to be noted, that these two aforesaid, John Hunt and Richard White, being at the same time in a low and dark dungeon, suddenly fell to such a weeping (but how they could not tell) that they could not pray one word; the first word they heard in the morning was, that the chancellor was dead, which happened the same hour when they fell into such a sudden weeping. Richard White and John Hunt, after the death of the chancellor, the bishop also being dead a little before, continued still in prison till the happy coming in of queen Elizabeth; and so were set at liberty."

DEATH OF QUEEN MARY.

Happy are we to say, that the five persons mentioned above completed the number of human sacrifices in this island. They were the last who fell victims to gratify the malevolent heart of Bonner, and the bigoted zeal of the unfeeling and relentless Mary.

The queen's health had been long declining. She had, for some time, been afflicted with the dropsy, in consequence of a false conception, and the improper regimen which she pursued. Her malady was greatly augmented by the anxiety of her mind, which was a prey to the most painful reflections. The consciousness of being hated by her subjects; the mortification of being childless; the fear of leaving her crown to a sister whom she detested; the approaching ruin that threatened the Catholic religion in England on her death; the indifference of her husband, (Philip of Spain,) who, never having loved her, had now ceased to treat her even with the outward show of affection, and had retired into his own country in disgust; all these painful

circumstances preyed upon her mind, and at length threw her into a slow fever, of which she died on the 17th of November, 1558, in the forty-third year of her age, and the sixth of her reign.

When we consider the bigoted zeal of this infatuated princess, and the great number of valuable lives sacrificed through her arbitrary mandates, we are naturally led to condemn her, first, as a fellow-creature, and next, as a sovereign; but more particularly in the latter character, because, as Providence had placed her in so distinguished a rank, she should have held out the arm of protection to her subjects, instead of the sword of destruction. But the whole progress of her reign does not furnish us with a single instance of merit in her, either as a woman or a sovereign. On the contrary, all her actions were of the most horrid and gloomy cast; and the barbarities she committed, during her reign, were such as to exceed description. With her the practice of religion became the trade of murder, and the care of her people the exercise of her cruelty; while all her views for their happiness terminated in punishments for their virtues. Her bigotry infected every branch of government, and weakened every band of society. She had not any thing engaging, either in her person, her behavior, or her address: her understanding was confined within very narrow limits, and her temper was morose and gloomy; while obstinacy, bigotry, violence, malignity, revenge, and tyranny, directed all her actions.

The death of queen Mary revived the drooping spirits of the long-oppressed Protestants. They now anticipated the peaceful period, when they should no longer be persecuted for their religion; and when their virtues would not expose them to the rage of ignorance and bigotry.

Nor were they mistaken: Elizabeth was as strong an advocate for the Protestant religion, as her predecessor had been inveterate against it. No sooner did she ascend the throne, than her attention was directed to the protection of the professors of the reformed religion; but she did this in so wise and prudent a manner, as to prevent any disturbance from the opposite party. By her distinguished management, in a short time, she fixed the Protestant religion on so solid a basis, as to prevent its being again overthrown, and ever since her reign, though various attempts have been made to destroy it, they have all terminated in the defeat of the conspirators, and the ruin of their projects. That they may always so terminate, should be the fervent prayer of every one who prefers purity to corruption, and the decent ritual of the reformed church, to the frivolous ceremonies and pompous nothingness of the popish worship.

CHAPTER XVIII.

"A Treatise concerning those that were scourged by the Papists, for the cause of the Gospel, and those, who, after various Sufferings, escaped."

THE following "Treatise" concerning those persons who, though not actually put to death, were yet persecuted and cruelly treated by the enemies of the gospel, is so interesting, and so worthy of preservation on many accounts, that we should consider our work very incomplete, and we doubt not our readers would be of the same opinion, were we to omit it; we therefore give it entire, and wish to direct particular attention to that which relates to the marvellous preservation of many of those whom the agents of Antichrist had devoted to destruction; from this a consoling reflection may be drawn,—that, however desperate our condition may seem in the eyes of the world, there is One who can assist us; and, however we may be surrounded, "shot at, and sore grieved, by the archers," He who smote the army of Sennacherib, as it were with a whirlwind, will deliver us, in his good time, from the malice of our enemies, and become the tower of our refuge and the rock of our salvation.

After this bloody slaughter of God's saints and servants thus ended and discussed, let us now proceed (by God's assistance) to treat of such as for the same cause of religion have been, though not put to death, yet whipped and scourged by the enemies of God's word, first beginning with Richard Wilmot and Thomas Fairfax, who, about the time of Anne Askew, were miserably rent and tormented with scourges and stripes, for their faithful standing to Christ and his truth, as by the story and examination of them both may appear.

THE SCOURGING OF RICHARD WILMOT AND THOMAS FAIRFAX.

The said Wilmot and Fairfax were sent for to come to the lord mayor. The messenger was Mr. Smart, the sword-bearer of London. They came before dinner to the mayor's house, and were commanded to sit down to dinner in the hall; and when dinner was done, they were both called into a parlor, where the mayor and Sir Roger Cholmley was, who examined them severally, the one not hearing the other.

The effect of their discourse was this; Sir Roger Cholmley said to Wilmot, that my lord mayor and he had received a commandment from the council, to send for him and his company, and to examine them of certain things which were laid to their charge.

Then said Cholmley to him, Sirrah, what countryman art thou? He answered, That he was born in Cambridgeshire, and in such a town. Then he asked him how long he had known Dr. Crome. He said, about two years. Then he called him a lying boy, and said that he (the said Wilmot) was his son.

The other said unto him, That was unlike, for that he never saw his mother nor she him. Cholmley said he lied. Wilmot said he could prove it to be true. Then he asked him how he liked his sermon that he made at St. Thomas Acres chapel in Lent. He said that indeed he heard him not. He said yes, and the other nay. Then said he, What say you to this sermon made at the Cross the last day, heard you not that?

Wilmot. Yes, and in that sermon he deceived a great number of people.

Cholmley. How so?

Wilmot. For that they looked that he should have recanted his doctrine that he taught before, and did not, but rather confirmed it.

Cholmley. Yea, sir, but how say you now to him? For he hath recanted before the council; and hath promised on Sunday next to be at the Cross again: how think you of that?

Wilmot. If he so did, I am the more sorry to hear it; and said, he thought he did it for fear and safeguard of his life.

Cholmley. But what say you? Was his first sermon heresy or not?

Wilmot. No, I suppose it was no heresy, for if it were, St. Paul's epistle to the Hebrews was heresy, and Paul a heretic that preached such doctrine; but God forbid that any Christian man should so think of the holy apostle; neither do I so think.

Cholmley. Why, how knowest thou that St. Paul wrote those things that are in English now, to be true, whereas Paul never wrote English or Latin?

Wilmot. I am certified that learned men of God, that did seek to advance his word, did translate the same out of the Greek and Hebrew into Latin and English, and that they durst not presume to alter the sense of the Scripture of God, and last will and Testament of Christ Jesus.

Then the lord mayor, being in a great fury, asked him what he had to do to read such books, and said, that it was a pity

that his master did suffer him so to do, and that he was not set better to work; and in fine said unto him, that he had spoken evil of my lord of Winchester, and bishop Bonner, those reverend and learned fathers and counsellors of this realm, for which his act he saw no other but he must suffer, as was due to the same. And Sir R. Cholmley said, Yea, my lord, there is such a sort of heretics and traitorous knaves taken now in Essex by my lord Rich, that it is too wonderful to hear. They shall be sent to the bishop shortly, and shall be hanged and burned all.

Wilmot. I am sorry to hear that of my lord Rich, for that he was my godfather, and gave me my name at my baptism.

Cholmley asked him when he spake with him. He said, not these twelve years.

Cholmley. If he knew that you were such a one, he would do the like by you, and in so doing he should do God great service.

Wilmot. I have read the same saying in the gospel that Christ said to his disciples, "The time shall come," saith he, "that whosoever killeth you, shall think that he shall do God good service."

Well, sir, said Cholmley, because you are so full of your Scripture, and so well learned, we consider you lack a quiet place to study in. Therefore you shall go to a place where you shall be most quiet, and I would wish you to study how you will answer to the council of those things which they have to charge you with, for else it is like to cost you your best joint. I know my lord of Winchester will handle you well enough, when he heareth thus much. Then was the officer called in to have him to the Compter in the Poultry, and the other to the other Compter, not one of them to see another; and thus they remained eight days. In which time their masters made great suit to the lord mayor, and to Sir Roger Cholmley, to know their offences, and that they might be delivered.

At length they procured the wardens of the company of Drapers to labor with them in their suit to the mayor. The mayor went with them to the council: but at that time they could find no grace at Winchester's hand, and Sir Antony Browne's, but that they had deserved death, and that they should have the law.

At length, through much entreaty, he granted them this favor, that they should not die as they had deserved, but should be tied to a cart's tail, and be whipped three market-days through the city. Thus they came home that day, and went another day, and the master and wardens of the company petitioned on

their knees to have this open punishment released, forasmuch as they were servants of so worshipful a company, and that they might be punished in their own hall, before the wardens, and certain of the company, which at length was granted.

The next day they appeared before the masters in the hall, their own masters being there, where they were charged with heresy and treason, for which, they were told, they deserved death, and this was declared, with a long process, by Mr. Brookes, the master of the company, declaring what labor and suit the mayor and wardens had made for them, to save them from death, which they (as he said) had deserved, and from open shame, which they should have had, being judged by the council to have been whipped three days through the city, at a cart's tail, and from these two dangers they had labored to deliver them, but not without great trouble and charge. For (said he) the company hath promised the council for this their mercy towards them, a hundred pounds: notwithstanding, we must see them punished in our hall, within ourselves, for those their offences. After these, and many other words, he commanded them to prepare themselves to receive their punishment.

Then they were put asunder, and stripped from the waist upward, one after another, and were had into the midst of the hall where they were wont to make their fire; there was a great ring of iron, to which there was a rope tied fast, and one of their feet tied fast to that.

Then came down two men disguised in mummers' apparel, with visors on their faces, and they beat them with great rods till the blood flowed out of their bodies. As for Wilmot, he could not lie in his bed for six nights after, for Brookes played the tyrant with them; so that, with the pain and fear, they were never in health afterwards, as the said Wilmot with his mouth hath credibly informed us, and we can do no less than testify the same.

Thus have we briefly declared this little tragedy, wherein we may note the malice of the enemies at all times to those who profess Christ, and take his part, of what estate or degree soever they be, according to the apostle's saying, "It is given unto you not only to believe, but also to suffer with him." To whom be honor and glory, Amen.

THE SCOURGING OF THOMAS GREEN, PRINTER, WRITTEN BY HIS OWN HAND.

In the reign of queen Mary, I, Thomas Green, being brought before Dr. Story, by my master, whose name is John Wayland,

a printer, for a book called Antichrist, which had been distributed to certain honest men; he asked me where I had the book, and said I was a traitor. I told him I had the book of a Frenchman. Then he asked me more questions, but I told him I could tell him no more. Then he said, it was no heresy, but treason, and that I should be hanged, drawn and quartered; and so he called for Cluny, the keeper of the Lollards' Tower, and bid him set me fast in the stocks; and he took me out, and carried me to the Coal-house, and there I found a Frenchman lying in the stocks, and he took him out, and put a bolt and a fetter on my right leg, and another on my left hand, and so he set me cross-fettered in the stocks, and took the Frenchman away with him, and there I lay a day and a night. On the morrow after, he came and said, Let me shift your hand and your leg, because you shall not be lame; and he made as though he pitied me, and said, Tell me the truth, and I will be your friend.

And I said, I had told the truth, and could tell no otherwise. Then he put only my leg in the stocks, and so went his way, and there I remained six days, and would come to no answer.

Then Dr. Story sent for me, and asked me whether I would tell him the truth, where I had the book. I said I had told him, of a Frenchman. He asked me where I came acquainted with the Frenchman, where he dwelt, and where he delivered me the book. I said, I came acquainted with him in Newgate, I coming to my friends who were put in for God's word and truth's sake, and the Frenchman coming to his friends: also there we talked together, and became acquainted one with another, and did eat and drink together there, with our friends, in the fear of God.

Then Story scoffed at me, and said, Then there was brother in Christ, and brother in Christ; and reviled me, and called me a heretic, and asked me if I had the book of him in Newgate. I said, No; and I told him, as I went on my business in the street, I met him, and he asked me how I did, and I him also; so falling into discourse, he showed me that book, and I desired him that he would let me have it.

In this examination Story said, it was a great book, and asked me whether I bought it, or had it given me. I told him I bought it. Then he said, I was a thief, and had stolen my master's money. And I said, a little money served, for I gave him but four-pence, but I promised him, that at our next meeting I would give him twelve-pence more. And he said, that was boldly done, for such a book as spake both treason and heresy.

Then Story required me to bring him two sureties and watch for him that I had the book of, and I should have no harm. I made him answer, I would bring no sureties, nor could I tell where to find them. Then said he, This is but a lie; and so called for Cluny, and bid him lay me fast in the Coal-house, saying, he would make me tell another tale at my next coming; and so I lay in the stocks, day and night, but only when I ate my meat, and there remained ten days before I was called for again.

Then Dr. Story sent for me again, and asked if I would yet tell him the truth; I said, I neither could nor would tell him any other truth than I had done already. And while I was there standing, there were two brought, which I took to be prisoners.

Then Mrs. Story fell in a great rage, and sware a great oath, that it were a good deed to put a hundred or two of these heretic knaves in a house, and I myself (said she) would set it on fire! So I was committed to prison again, where I remained fourteen days, and came to no answer.

Then Story sent for me again, and called me into the garden, where I found with him my lord of Windsor's chaplain, and two gentlemen more, and he told them all what they had said and done. They said, the book was a wondrous evil book, and had both treason and heresy in it. They then asked me what I said of the book. And I said, I knew no evil by it.

At which words Story chafed, and said he would hang me up by the hand with a rope; and said also, he would cut out my tongue, and my ears also from my head. After this, they alleged two or three things unto me out of the book. And I answered, I had not read the book throughout, and therefore could give no judgment of it.

Then my lord of Windsor's chaplain and the other two gentlemen took me aside, and entreated me very gently, saying, Tell us where you had the book, and of whom, and we will save you harmless. I made them answer, that I had told all I could to Dr. Story, and began to tell it them again: but they said, they knew that already; so they left that talk, and went again with me to Story.

Then Story burdened me with my faith, and said I was a heretic. Whereupon the chaplain asked me how I did believe. Then I began to rehearse the articles of my belief, but he bid me let that alone. Then he asked me how I believed in Christ. I made him answer, that I believed in Christ, who died, and rose again the third day, and sitteth on the right hand of God the Father.

Whereupon Story asked me mockingly, What is the right hand of God? I made him answer, I thought it was his glory. Then said he, So they say all. And he asked me, when he would be weary of sitting there? Then interfered my lord of Windsor's chaplain, asking me what I said to the mass. I said, I never knew what it was, nor what it meant, for I understood it not, because I never learned any Latin, and since the time I had any knowledge, I had been brought up in nothing but in reading of English, and with such men as have taught the same; with many more questions, which I cannot rehearse.

Moreover, he asked me if there were not the very body of Christ, flesh, blood, and bone, in the mass, after the priest had consecrated it. And I made him answer, As for the mass, I cannot understand it; but in the New Testament I read, that as the apostles stood looking after the Lord when he ascended up into heaven, an angel said to them, "Even as ye see him ascend up, so shall he come again." And I told them another sentence, where Christ saith, "The poor shall you have always with you, but me ye shall not have always."

Then Mr. Chaplain put many more questions to me, to which I made no answer. Among others, he brought Chrysostom and St. Hierome, for his purpose. To whom I answered, that I neither minded nor was able to answer their doctors, neither knew whether they alleged them right, or no, but to that which is written in the New Testament I would answer. Here they laughed me to scorn, and called me fool, and said, they would reason no more with me.

Then Dr. Story called for Cluny, and bid him take me away, and set me fast, and let no man speak with me. So I was sent to the Coal-house; where I had not been a week, but there came in fourteen prisoners: but I was kept still alone without company, in a prison called Salt-house, having upon my leg a bolt and a fetter, and my hands manacled together with irons, and there continued ten days, having nothing to lie on, but bare stones or a board.

On a time whilst I lay there in prison, the bishop of London coming down a pair of stairs on the back-side undrest, in his hose and doublet, looked through the grate, and asked wherefore I was put in, and who put me in.

I made him answer, that I was put in for a book called Antichrist, by Dr. Story. And he said, You are not ashamed to declare wherefore you were put in! and said it was a very wicked book, and bid me confess the truth to Story. I said, I had told the truth to him already, and desired him to be good

unto me, and help me out of prison, for they had kept me there a long time. And he said he could not meddle with it; Story had begun, and he must end it.

Then I was removed out of the Salt-house to give place to two women, and carried to the Lollards' Tower, and put in the stocks; and there I found two prisoners, one called Lion, a Frenchman, and another with him: and so I was kept in the stocks more than a month both day and night, and no man suffered to come to me, or to speak with me, but only my keeper.

Thus we three being together, Lion, the Frenchman, sung a psalm in the French tongue, and we sang with him, so that we were heard down in the street, and the keeper coming up in a great rage, sware that he would put all in the stocks, and so took the Frenchman, and commanded him to kneel down upon his knees, and put both his hands in the stocks, where he remained all that night till the next day.

After this, I being in Lollards' Tower seven days, since my last being with Story, he sware a great oath, that he would rack me, and make me tell the truth. Then Story sending for me, commanded me to be brought to Walbrook, where he and the commissioners dined; and by the way the keeper told me that I should go to the Tower to be racked. So when they had dined, Story called for me in, and so there I stood before them, and some said I was worthy to be hanged for having such heretical books. After I had staid a little while before them, Story called for the keeper, and commanded him to carry me to the Lollards' Tower again, and said he had other matters of the queen's to do with the commissioners, but he would find another time for me. Whilst I lay yet in the Lollards' Tower the woman which brought me the books over was taken, and her books were put in the Clink, in Southwark, by Hussey, one of the arches; and I Thomas Green do testify before God, now, that I neither discovered the man nor the woman of whom I had the books.

Then I lying in the Lollards' Tower, being sent for before Mr. Hussey, he required of me, wherefore I was put into the Lollards' Tower, and by whom. To whom I answered, that I was put there by Dr. Story, for a book called Antichrist. Then he made as though he would be my friend, and said he knew my friends, and my father and mother, and bid me tell him of whom I had the book, and said, Come on, tell me the truth. I told him as I had told Dr. Story before.

Then he was angry, and said, I love thee well, and therefore I send for thee, and looked for a further truth: but I could tell

him no other; whereupon he sent me again to the Lollards' Tower. At my going away he called me back again, and said, that Dixon gave me the books, being an old man, dwelling in Birchin-lane; and I said he knew the matter better than I. So he sent me away to the Lollards' Tower, where I remained seven days more.

Then Mr. Hussey sent for me again, and required of me to tell him the truth. I told him I could tell him no other truth than I had told Dr. Story before.

Then he began to tell me of Dixon, of whom, he said, I had the books, who had made the matter manifest before; and he told me of all things touching Dixon and the books, more than I could myself, insomuch that he told me how many I had, and that he had a sack full of them in his house, and knew where the woman lay, better than myself. Then I saw the matter so open and manifest before my face, that it signified nothing for me to stand in it. He asked me what I had done with the books, and I told him I had but one, and that Dr. Story had. He said I lied, for I had three at one time, and he required me to tell him of one.

Then I told him of one that John Beane had of me, being apprentice with Mr. Tottle. So he promised me before and after, and as he should be saved before God, that he should have no harm. And I kneeling down upon my knees, desired him to take my blood, and not to hurt the young man. Then he said, Because you have been so stubborn, the matter being made manifest by others and not by you, you being so long in prison, tell me if you will stand to my judgment. I said, Yea, take my blood, and hurt not the young man.

Then he told me, I should be whipped like a thief and a vagabond: and so I thanked him, and went my way with the keeper to the Lollards' Tower, where I remained two or three days, and so was brought by the keeper, Cluny, by the commandment of the commissioners, to Christ's Hospital, sometime the Gray-Friars, and accordingly had there for that time the correction of thieves and vagabonds; and so was delivered to Trinian, the porter, and put into a stinking dungeon.

And after a few days, I finding friendship, was let out of the dungeon, and lay in a bed in the night, and walked in a yard by the dungeon in the day-time, and so remained prisoner a month and more.

At length Dr. Story came, and two gentlemen with him, and called for me, and I was brought before them. Then he said to the gentlemen, Here cometh this heretic, of whom I had the

book called Antichrist; and began to tell them how many times I had been before him, and said, I have entreated him very gently, and he would never tell me the truth, till he was found out by others. Then said he, It were a good deed to cut out thy tongue, and thy ears off thy head, to make thee an example to all other heretic knaves. And the gentlemen said, Nay, that were pity. Then he asked me if I would not become an honest man: and I said, Yes, for I had offended God many ways. Whereupon he burdened me with my faith; I told him that I had made him answer of my faith before my lord Windsor's chaplain as much as I could.

So in the end he commanded me to be stripped, he standing by me, and called for two of the beadles and the whips to whip me; and the two beadles came with a cord, and bound my hands together, and the one end of the cord to a stone pillar. Then one of my friends, called Nicholas Priestman, hearing them call for whips, hurled in a bundle of rods, which seemed something to pacify the mind of his cruelty; and they scourged me with rods. But as they were whipping of me, Story asked me if I would go unto my master again, and I said nay. And he said, I perceive now he will be worse than ever he was before; but let me alone, (quoth he,) I will find him out if he be in England. And so with many other things, which I cannot rehearse, when they had done whipping of me, they bid me pay my fees, and go my ways.

Dr. Story commanded that I should have a hundred stripes, but the gentlemen so entreated, that I had not so many, Story saying, If I might have my will, I would surely cut out his tongue.

THE SCOURGING OF JAMES HARRIS.

In this society of the scourged professors of Christ, was also one James Harris, of Billerica, in Essex, a stripling of the age of seventeen years; who being apprehended and sent up to Bonner in the company of Margaret Ellis, by Sir John Mordaunt, knight, and Edmund Tyrrel, justice of peace, (as appeareth by their own letters before-mentioned,) was by Bonner divers times strictly examined. In which examinations he was charged not to have come to his parish church for the space of one year or more. Whereunto he granted, confessing therewithal, that once, for fear, he had been at the church, and there had received the popish sacrament of the altar, for which he was heartily sorry, detesting the same with all his heart.

After this, and such like answers, Bonner (the better to try

him) persuaded him to go to confession. The lad, somewhat to fulfil his request, consented to go, and did. But when he came to the priest, he stood still, and said nothing. Why, quoth the priest, sayest thou nothing? What shall I say? said Harris. Thou must confess thy sins, said the priest. My sins, said he, be so many that they cannot be numbered. With that the priest told Bonner what he had said: and he, of his accustomed devotion, took the poor lad into his garden, and there, with a rod, taken off from a cherry-tree, did most cruelly whip him.

THE SCOURGING OF ROBERT WILLIAMS, A SMITH.

Robert Williams, being apprehended in the same company, was so tormented after the same manner with rods in his arbor, who there subscribing and yielding himself by promise to obey the laws, after being let go, refused to go: whereupon he was earnestly sought for, but could not be found, for that he kept himself close, and went not abroad but by stealth: and now in the mean time of his persecution, this Robert Williams departed this life, and so escaped the hands of his enemies. The Lord therefore be honored forever, Amen.

THE WHIPPING OF A BEGGAR AT SALISBURY.

Unto these above specified, is also to be added the miserable whipping of a poor starved beggar, who, because he would not receive the sacrament at Easter, in the town of Colingborow, was brought to Salisbury, with bills and glieves, to the chancellor Dr. Geffery, who cast him into the dungeon, and after caused him miserably to be whipped by two catch-poles. The sight whereof made all godly hearts to rue it, to see such tyranny to be showed upon such a simple and silly wretch: for they that saw him have reported, that they never saw a more simple creature. But what pity can move the hearts of merciless papists?

THE PERSECUTION OF ELIZABETH LAWSON.

In the town of Bedford, in the county of Suffolk, dwelt an ancient godly matron, named Elizabeth Lawson, about the age of sixty years, who was apprehended as a heretic by the constables of the same town, named Robert Kitrich, and Thomas Elas, in the year 1556, because she would not go to church to hear mass, and receive the sacrament, and believe in it.

First, they laid her in a dungeon, and after that she was carried into Norwich, and from thence to Bury jail, where at last she was condemned to be burnt. In the mean time Sir John

Sylliard had her home unto his house, he being high sheriff that year, where she was hardly kept, and wrapped in irons, till at length, when they could by no means move her to recant, she was sent to prison again, with shameful revilings.

Thus she continued in prison the space of two years and three quarters. In the mean time there were burnt her son and many more, whereby she would often say, "Good Lord, what is the cause that I may not yet come to thee with thy children? Well, good Lord, thy blessed will be done, and not mine."

Not long after this (most happily) followed the death of queen Mary, after whom succeeded queen Elizabeth. At which time this Elizabeth Lawson remained yet still in Bury prison, till at last she was bailed upon sureties, or else she could not be delivered. For she being a condemned person, neither the temporality, nor yet spiritual authority would discharge her without sureties. Now she being abroad, and her sureties made afraid by wicked men, said, they would cast her again in prison, except she would see them discharged.

Then she got a supplication to go unto the queen's majesty, and came to a friend of her's, to have his counsel therein; who willed her to stay awhile, because she was old, the days short, the expenses great, and weather foul, (for it was a little before Christmas,) and to tarry until summer. In the mean time God broke the bond, and shortened her journey; for he took her home to himself out of this life in peace.

This good old woman, long before she went to prison, had the falling sickness, and told a friend of her's, one Simon Harlston, after she was apprehended, that she never had it more, but lived in good health and joy of heart, through our Lord Christ.

She had a very unkind husband, who, while she was in prison, sold her raiment, and would not help her; and after she was out of prison, she returned home unto him, yet would he show her no kindness, nor help her neither; and yet the house and land that he dwelt in he had by her; wherefore as long as she lived she was maintained by the congregation.

The said Elizabeth Lawson also had a sister, wife to one Robert Hollon, in Mickfield, in the same county of Suffolk, who likewise was persecuted and driven out from house to house, and a young man, her son, with her, because they would not go to the church to hear mass, and receive the sacrament of the altar.

PERSECUTION OF THOMAS CHRISTENMASS, AND WILLIAM WATS.

In this perilous age of queen Mary's reign were two men persecuted, one called THOMAS CHRISTENMASS, the other WIL-

LIAM WATS, of Tunbridge, in Kent. As these two men traveled from place to place, not resting two nights together in one place, they happened to go to Rochester, in Kent, where they at the town's end met with a damsel of eight years of age, but whither she went they knew not. It was then night, and they being weary, were willing to lie in the same town, but could not tell where, they feared so the bloody Catholics. At last they devised to ask the damsel whether there were any heretics in the town, or no? and she said, Yea. They asked her where. She answered them, At such an inn, telling them the name, and where the inn was. Shortly after, as they were gone from her, they bethought themselves better, and God so moving their hearts, they went to the child again, and asked her how she knew that the inn-keeper (of whom she spake before) was a heretic. Marry, quoth she, well enough, and his wife also. How knowest thou, pretty maiden? said they. I pray thee tell us. How know I? said she; marry, because they go to the church; and those that will not hold up their hands there, they will present them, and he himself goes from house to house, to compel them to come to church. When these two men heard this, they gave God praise, and avoided that house, taking the warning of that maid (of good bringing up, as it should seem) to be God's marvellous providence towards them.

In the last year but one of queen Mary's reign, William Wats lived at Seale, in Kent, where being apprehended, and brought by the constables before the bishop and justices at Tunbridge, they endeavored to persuade him to turn from the truth, but all in vain, though they spent much time, and used many flattering words.

At dinner-time the constables took Wats to a victualling-house, where, after they had well filled themselves, they fell asleep, supposing their prisoner had been sure enough under their hands. Wats's wife being in the house with her husband, and very careful for his well-doing, seeing them all fast asleep, desired her husband to go away, as God had given him an opportunity: but he refused so long that at last a stranger hearing something of the dispute, asked what the matter was, and why she was so earnest with her husband: the wife told him. Then said the stranger to Wats, Father, go thy ways, in God's name, and tarry no longer: the Lord hath opened the way unto thee. Upon which words he went his way, and his wife departed from him, and went home to her house at Seale, thinking her husband had gone another way. Now as she was going in at the door, telling her friends of his deliverance, immediately came

in the said Wats also, and they all being amazed thereat, willed him in all haste to get him away; for they thought there would be search for him immediately.

Then Wats said, he would eat meat first, and also pray; which he did, and afterwards departed thence. As soon as he was out of doors, and had hid himself in a holly-bush, immediately came the said constables, with thirty persons, into the said house, to search for him, where they pierced the feather-beds, broke open his chests, and made great havoc; and as they were searching, the constable cried, I will have Wats, I will have Wats, I tell thee, I will have Wats: but God be thanked, Wats could not be found. And when they saw it needless to search for him, in the end they took his wife, and set her in a pair of stocks, where she remained two days, and she was very bold in the truth, and at last delivered through the providence of God; whose name be glorified in all his works. Amen.

MR. DABNEY.

There was at London a certain godly person, a painter, named DABNEY, whom John Avales, in the time of queen Mary, had brought before Bonner to be examined for his faith. It happened the same time, when the said Dabney was there, that the bishop was occupied with the examination of others, so that he was bid to stand by, and to wait the bishop's leisure. Upon the same, or not long after, suddenly came word to the bishop to prepare him with all speed, the general procession tarried for him. The bishop hearing that, setting all business apart, bustleth himself with all possible speed to the church, there to furnish procession. By reason whereof, Dabney, who newly came to the house, was there left alone, while every man else was busied in preparing and setting themselves forward, according as the case required.

To be short, at the time called on, Bonner with his household makes all possible haste to the procession. Dabney being left alone, came down to the outward court, next the gate, there walking heavily by himself, looking for nothing less than to escape that danger. The porter, who was only left at home, seeing the man walk alone, supposing he had been some citizen left there behind, and waiting for opening the gate, went and opened the wicket, asking if he would go out. Yea, said he, with a good will, if you will let me out. With all my heart, quoth the porter, and I pray you so do.

And thus the said Dabney taking the opportunity offered of God, being let out by the porter, escaped out of the wolf's

mouth. The procession being done, when the bishop returned home, Dabney was gone, and could not be found; whereupon search was made, but especially John Avales laid wait for him: who, after long searching, when he could not get him, at length received fifteen crowns of his wife to let him alone when he should see him, and so that good man escaped.

ALEXANDER WIMHURST, PRIEST.

A like example of God almighty's goodness towards his afflicted servants, in that dangerous time of persecution, may also appear evidently in one Alexander Wimhurst, a priest, sometime of Magdalen college, in Oxford, and then a papist, but since an earnest enemy to Antichrist, and a man better instructed in the true fear of God. It happened that one had recommended him to bishop Bonner for religion, upon what occasion I do not understand. According to the old manner in such cases provided, he sent forth Robin Caly, otherwise called Robin Papist, one of his whelps, to bring in the game, and to cause this silly poor man to appear before him. Little Robin, like a proper man, bestirreth him in this business, and smelleth him out, and when he had taken him, bringeth him along by Cheapside, not suffering him to talk with any of his acquaintance by the way, though they were some of his old friends of Oxford that offered to speak unto him.

When they came into St. Paul's, he espied Dr. Chedsey there, walking up and down, and, because he was able in such a case to do pleasure, and for that he had been of his old acquaintance in Oxford, he was very desirous to speak to him ere he went through. Chedsey, perceiving that Robin Caly did attend upon him, said, that he durst not meddle in the matter. Yes, (said little Robin,) you may talk with him, if it please you, master Doctor. To be short, Alexander opened his case, and in the end desired, for old acquaintance sake, that he would find means he might be brought before Dr. Martin to be examined, rather than any other. Nay, said he, (alleging the words of Christ unto Peter, in the last chapter of St. John,) you remember, brother, what is written in the gospel: "When thou wast young, thou didst gird thyself, and wentest whither thou wouldst; but being aged, other men shall gird thee, and lead thee whither thou wouldst not." Thus abusing the Scripture to his private meaning, whereas notwithstanding he might easily have accomplished so small a request, if he had liked it. So they commanded him to prison. And now mark well the providence of God in his preservation.

He was brought into Cluny's house, in Paternoster-row, from thence to be carried to Lollards' Tower, out of hand, but that Cluny, (as it happened,) his wife, and his maid, were so earnestly occupied about present business, that they had not leisure then to lock up their prisoner. In the hall where Alexander sat was a strange woman, whose husband was then presently in trouble for religion, which perceived by some occasion or other, that this man was brought in for the like cause. Alack, good man, saith she, if you will you may escape the cruel hands of your enemies, forasmuch as they be all away that should look unto you. God hath opened the way unto you for deliverance, and therefore lose not the opportunity thereof, if you be wise. Being persuaded with these and such like words, he went out of the doors, and escaped their hands.

MRS. BOSOM.

This good woman being at Richmond with her mother, was greatly urged to go to church. At length, through great importunity, she came; being in the church, and sitting with her mother in the pew, contrary in all things to the doings of the papists, she behaved herself so, that when they kneeled she stood, when they turned forward, she turned backward, &c.

This being notorious in the church, the constable and churchwarden attacked her in the qeeen's name, charging her and her mother to appear the next day at Kingston, which accordingly they did, and happening to meet the officers, saluted them by their names, but at that time had no power to speak to them, though afterwards they stampt and stared, and were mad with themselves for letting them pass. Whereupon the good woman taking her journey to London, escaped their cruelty.

JOHN DAVIS, A BOY.

In the year 1546, the last year of king Henry the Eighth, John Davis, a child of less than twelve years of age, who dwelt in the house of Mr. Johnson, apothecary, in the town of Worcester, his uncle, using sometimes to read in the Testament, and other English books, was complained of by his mistress, who was an obstinate person, and consulted with one Thomas Parton, and Alice Brook, wife to Nicholas Brook, organ-maker, with certain of the canons, and Mr. Johnson, chancellor to Dr. Heath, their bishop. Whereupon Thomas Parton came to apprehend him, and his uncle was forced against his will to bind the poor boy's arms behind him: and so he was brought to the officers of the town, who committed him to prison, where he lay

from the 14th of August till the last day of September. He was then removed from thence to an inner prison, called Peephole, where one Joyliff and Yewer, two canons, who had his writings against the six articles, and his ballad, called "Come down for all your shaven crown," came to see whether he would stand to that he had written. Which done, with many great, raging words, not long after sat Mr. Johnson, the chancellor, in the Guildhall, upon the poor lad. Where first were brought in his accusers, and sworn; then were sworn also twenty-four men which went on his quest, and found him guilty: but he never came before the chancellor. Upon this he was sent to the common jail, among thieves and murderers, there to tarry the coming of the judges, and so to be had straight to execution. But the mighty mercy of the Lord, who helpeth the desolate and miserable, when all other help is past, so provided for this innocent lad, that the purpose of all his hard-hearted enemies was disappointed: for before the judges came, God took away Henry VIII. out of this life. By reason whereof the force of the law was then stayed: however, he was nevertheless arraigned, being held up in a man's arms at the bar before the judges, who were Portman and Marven: who, when they perceived that they could not burn him, would have him presently whipped. But Mr. Bourne declared to the judges, how he had had whipping enough. After that he had lain a week more in prison, he had him home to his house, his wife anointed his legs herself with ointment, which were then stiff and numbed with irons, till at length, when Mr. Bourne and his wife saw they could not win him to the belief of their sacrament, they put him away, lest he should infect their son Antony, as they thought, with heresy.

Thus John Davis was mercifully preserved, after he had suffered imprisonment from the 14th day of August till within seven days of Easter, who is yet alive, and a profitable minister this day in the church of England: blessed be the Lord.

MRS. ROBERTS.

Mrs. Roberts, a gentlewoman, living (as I understand) in the town of Hawkhurst, in Sussex, being earnestly addicted to the truth of the gospel, and no less constant in that which she had learned therein, so kept herself during all the brunt of queen Mary's time, that she never came to their popish service, nor polluted her conscience with their idolatrous mass. There dwelt at the same time not far off a justice, called Sir John Gilford, who being as fervent on the contrary side to set forward

the proceedings of queen Mary, thought to prove masteries with this gentlewoman, by forcing her into the church. And first sending his wife, he tempted her, by fair words and gentle persuasions, to conform herself to the prince's laws, and to come, as other Christian people did, to the church. Notwithstanding, she constantly persisting in the sincerity of the truth, would by no persuasions be won to do therein against her conscience; and so kept at home a certain time, till again Mr. Gilford, thinking not to give her over so, sent his officers and servants to her, by force and power to haul her out of her house to the church, and so did. Where, by the way, she, for grief of conscience, swooned, and so of necessity was brought home again, and falling into an ague, was for that time dispensed with. When she had recovered her health again, he came in person to compel her to come to church, whether she would or no. But (as the proverb goeth) who can prevent that which God would have done? For when Mr. Gilford had purposed as pleased him, the Lord so disposed for this good woman, that as he was coming up stairs towards her chamber, suddenly his old disease, the gout, seized him, and so terribly tormented him, that he could go no further: and so he, that purposed to carry her to the church against her will, was forced himself to be carried home to his house on account of his pain, protesting and swearing that he would never from henceforth trouble that gentlewoman more; and no more he did.

MRS. ANNE LACY.

Mrs. Anne Lacy, widow, in Nottinghamshire, was in great danger in queen Mary's time, insomuch that the process was out against her, and she ready to have been apprehended, being so nearly pursued, that she was driven to hide her Bible and other books in a dunghill. Mr. Lacy, her brother, was then justice of peace; but to whom (as I have heard) she was but very little beholden. Nevertheless, where kindred faileth, yet God's grace never faileth such as stick to him: for in this mean time, as the process came out against her, queen Mary died, and so she escaped.

MRS. CROSSMAN.

She lived at Tibnam Longrow, in Norfolk, and for not going to church was sought for at her house by the constable of the hundred, who, when he came to her house, she being at home with a child sucking in her arms, stept into a corner on one side of the chimney, and they seeking about the chambers, the

child never cried (although before they came it did) as long as they were there, and so by this means the Lord preserved her.

To render this part of our History complete, we give the following Treatise of our Author, concerning the judgments which the Almighty inflicted on many of those who had persecuted the Protestants during the reign of Mary.

THE SEVERE PUNISHMENT OF GOD UPON THE PERSECUTORS OF HIS PEOPLE AND SUCH AS HAVE BEEN BLASPHEMERS, &c.

Queen Mary being dead and gone, we will now leave her, and treat of those under her who were the chief instruments in this persecution, the bishops and clergy, to whom she, as a true Catholic, gave all the execution of her power. Touching which prelates and priests, here is to be noted in like manner the miraculous providence of almighty God, which as he shortened the reign of their queen, so he suffered them not to escape unvisited; first beginning with Stephen Gardiner, the arch-persecutor, whom he took away about the midst of the queen's reign.

After him dropped away others also, some before the death of queen Mary, and some after, as Morgan, bishop of St. David's, who sitting upon the condemnation of bishop Farrer, and unjustly usurping his room, not long after was struck by God's hand in a strange manner by inverting of nature, and so he continued till his death.

And when Mr. Leyson, the sheriff at bishop Farrer's burning, had brought away the cattle of the said bishop, from his servant's house into his own custody, on coming into the sheriff's ground, divers of them would never eat meat, but lay bellowing and roaring, and so died.

Bishop Thornton, suffragan of Dover, who exercised his cruel tyranny upon so many pious men at Canterbury, on a Sunday, fell suddenly into a palsy, and so had to bed, was willed to remember God. Yea, so I do, said he, and my lord cardinal too, &c.

Another bishop or suffragan of Dover, ordained by the aforesaid cardinal, broke his neck, falling down a pair of stairs in the cardinal's chamber at Greenwich, as he had received the cardinal's blessing.

John Cooper, of the age of forty-four years, at Watsam in Suffolk, a carpenter by trade, a man of very honest report, being

at home, there came unto him one William Fenning, a serving-man of the same place, to buy a couple of fat bullocks, which he had brought up for his own use, on refusing to sell them, went and accused him of high treason. Though he flatly denied the words imputed to him, and said he never spoke them, that did not avail; for he was arraigned at Bury, before Sir Clement Higham, at a Lent assize, and there this Fenning brought two vile men, that witnessed to the speaking of the treason, Richard White, of Watsam, and Grimwood, of Hitcham, in the said county of Suffolk, and was sentenced to be hanged, drawn, and quartered, which was accordingly performed soon after, to the great grief of many a good heart.

Now, when this innocent man was dead, his goods spoiled, his wife and children left desolate and comfortless, and all things hushed, nothing was feared of any part; but in the harvest following, as GRIMWOOD was at his labor, stacking up a goff of corn, being in health, and fearing no danger, suddenly his bowels fell out of his body, and he most miserably died: such was the terrible judgment of God, to show his displeasure against his bloody act.

Mr. WOODROFFE, the sheriff, at Mr. Bradford's death, used much to rejoice at the death of the poor saints of Christ, but he had not come out of his office a week, before he was stricken suddenly by the hand of God; the one-half of his body was in such a condition, that he lay benumbed and bed-ridden, not able to move himself, but as he was lifted by others; and he continued in that infirmity seven or eight years, till his dying day.

There was a certain bailiff, of Crowland, in Lincolnshire, named BURTON, who pretending an earnest friendship for the gospel in king Edward's days, set forth the king's proceedings lustily, till the time that king Edward was dead; then perceiving how the world was like to turn, the bailiff turned his religion likewise; and so he moved the parish to show themselves the queen's friends, and to set up the mass speedily.

But when he saw his words were not regarded, and purposing to win his spurs by playing the man in the mass's behalf and the queen's, he got him to church upon a Sunday morning, when the curate was beginning the English service, according to the statute set forth by king Edward the Sixth; the bailiff cometh in a great rage to the curate, and saith, Sirrah, will you not say mass? Buckle yourself to mass, you knave, or by God's blood I shall sheathe my dagger in your shoulder. The poor curate for fear was obliged to comply.

Not long after this, he was seized with a violent illness, which

continued but a few days, when with extreme pain of vomiting and crying, he desperately died, without any token of repentance of his former life.

As James Abbes was led by the sheriff towards his martyrdom, divers poor people stood in the way, and asked their alms. He could only exhort them to be strong in the Lord, and, as faithful followers of Christ, to stand steadfast unto the truth of the gospel, which he (through God's help) would then in their sight seal and confirm with his blood.

After the fire was put unto him, one of the sheriff's servants, who had been blaspheming, was there presently, in the sight of all the people, stricken with a frenzy, wherewith he had before most railingly charged that good martyr of God, who in this furious rage and madness casting off his shoes with all the rest of his clothes, cried out unto the people and said, Thus did James Abbes the true servant of God, who is saved, but I am damned. And thus ran he round about the town of Bury, still crying out, that James Abbes was a good man and saved, but he was damned.

The priest of the parish being sent for, brought with him the crucifix, and their houseling host of the altar. Which when the poor wretch saw, he cried out that he, with such others as he was, was the cause of his damnation, and that James Abbes was a good man and saved. And so shortly after died.

Alexander, the keeper of Newgate, a cruel enemy to those that lay there for religion, died very miserably, being so rotten within, that no man could abide the smell.

His son James, having left unto him by his father great substance, within three years wasted all to naught: and when some marvelled how he spent these goods so fast: O said he, evil gotten, evil spent; and shortly after in Newgate market fell down suddenly, and wretchedly died.

John Peter, his son-in-law, a horrible blasphemer of God, and no less cruel to the prisoners, rotted away and miserably died. Who commonly, when he would affirm any thing, were it true or false, used to say, If it be not true, I pray God I rot ere I die.

Stephen Gardiner himself, after so long professing the doctrine of papistry, when there came a bishop to him on his deathbed, and put him in remembrance of Peter denying his master; he answering again, said, that he had denied with Peter, but never repented with Peter, and so both stinkingly and unrepentingly died, thereby giving an evident example to all men, to understand that popery rather is a doctrine of desperation, pro-

curing the vengeance of almighty God to them that wilfully do cleave unto it.

Dr. Story, being an Englishman by birth, and from his infancy being not only nursed in papistry, but also even as it were by nature earnestly affected to the same, and growing somewhat in riper years, in the days of queen Mary became a bloody tyrant, and cruel persecutor of Christ in his members (as all the histories in this book almost do declare.) Thus he raging all the reign of the aforesaid queen Mary against the infallible truth of Christ's gospel, and the true professors thereof, never ceasing till he had consumed to ashes two or three hundred blessed martyrs, who willingly gave their lives for the testimony of his truth; and thinking their punishment in the fire not cruel enough, he went about to invent new torments for the holy martyrs of Christ, such was his hatred to the truth of Christ's gospel: but in the end the Lord God looking upon the affliction and cruel blood-shedding of his servants, took away queen Mary, the great pillar of papistry. After whom succeeded lady Elizabeth, now queen of England, who staying the bloody sword of persecution from raging any further, caused the same Dr. Story to be apprehended, and committed to ward, with many others his accomplices, sworn enemies to Christ's glorious gospel. The said Story having been awhile detained in prison, at last, by what means I know not, got out, and conveyed himself over the seas, where he continued a most bloody persecutor, still raging against God's saints with fire and sword. Insomuch as he growing to be familiar and right dear to the duke of Alva, in Antwerp, received special commission from him to search the ships for goods forfeited, and for English books, and such like.

And in this favor and authority he continued there for a time, by which means he did much hurt, and brought many a good man and woman into trouble and extreme peril of life through his bloodthirsty cruelty; but at last the Lord (when the measure of his iniquity was full) proceeded in judgment against him, and cut him off from the face of the earth, according to the prayers of many a good man; which came to pass in order as followeth. It being certainly known (for the report thereof was gone forth into all lands) that he not only intended the subversion and overthrow of his native country of England, by bringing in foreign hostility, if by any means he might encompass it; but also daily and hourly murdered God's people; there was this platform laid (by God's providence, no doubt) that one Mr. Parker, a merchant, should sail unto Antwerp, and by some means convey Story into England.

This Parker arriving at Antwerp, suborned certain to repair to Dr. Story, and to signify unto him, that there was an English ship come, loaded with merchandise, and that if he would make search thereof himself, he should find store of English books, and other things for his purpose. Story hearing this, and suspecting nothing, made haste towards the ship, thinking to make the same his prey: and coming on board, searched for English heretical books (as he called them;) and going down under the hatches, because he would be sure to have their blood if he could, they clapped down the hatches, hoisted up their sail, having (as God would) a good gale, and sailed away unto England. Where they arriving, presented this bloody butcher, and traitorous rebel, Story, to the no little rejoicing of many an English heart. He being now committed to prison, continued there a good space: during all which time he was importuned and solicited daily by wise and learned fathers to recant his devilish and erroneous opinions, to conform himself to the truth, and to acknowledge the queen's supremacy. All which he utterly denied to the death, saying, that he was a sworn subject to the king of Spain, and was no subject to the queen of England, nor she his sovereign queen; and therefore (as he well deserved) he was condemned (as a traitor to God, the queen's majesty, and the realm) to be drawn, hanged, and quartered; which was performed accordingly, he being laid upon a hurdle, and drawn from the Tower along the streets to Tyburn, where he being hanged till he was half dead, was cut down and stripped; and (which is not to be forgot) when the executioner had cut off his privy members, he rushing up upon a sudden, gave him a blow upon the ear, to the great wonder of all that stood by; and thus ended this bloody Nimrod's wretched life, whose judgment I leave to the Lord.

And thus much concerning those persecutors.

The persecuting clergy who died in the time of persecution, we shall take no notice of but those who remained after the death of queen Mary were deprived, and committed to several prisons.

In the Tower.

Nicholas Heath, archbishop of York and lord chancellor; Thomas Thirlby, bishop of Ely; Thomas Watson, bishop of Lincoln; Gilbert Bourne, bishop of Bath and Wells; Richard Pates, bishop of Worcester; Troublefield, bishop of Exeter; John Fecknam, abbot of Westminster; and John Boral, dean of Windsor and Peterborough.

Of David Pool, bishop of Peterborough, it is not known whether he was in the Tower, or in some other prison.

Goldwell, bishop of St. Asaph, and Maurice, elect of Bangor, ran away.

Edmund Bonner, bishop of London, in the Marshalsea.

Thomas Wood, bishop elect, in the Marshalsea.

Cuthbert Scot, bishop of Chester, was in the Fleet, from whence he escaped to Louvain, and there died.

In the Fleet.

Henry Cole, dean of St. Paul's.

John Harpsfield, archdeacon of London, and dean of Norwich.

Nicholas Harpsfield, archdeacon of Canterbury.

Anthony Draycot, archdeacon of Huntingdon.

William Chedsey, archdeacon of Middlesex.

In the beginning of king Edward's reign Dr. Chedsey recanted, and subscribed to thirty-four articles, wherein he fully consented and agreed, with his own hand-writing, to the whole form of doctrine approved and allowed then in the church. So long as the state of the lord protector and his brother stood upright, his own articles in Latin, written and subscribed with his own hand, declare what I have stated. But after the decay of the king's uncles, his religion turned withal, and he took upon him to dispute with Peter Martyr, in upholding transubstantiation, at Oxford, which a little before with his own hand-writing he had overthrown.

In the first year of Elizabeth, one William Mauldon was bound servant to one Mr. Hugh Aparry, then a wheat-taker for the queen, dwelling at Greenwich; who found a primer in English, wherein he read on a winter's evening. While he was reading, there sat one John Apowel, who mocked after every word, that he could no longer abide him for grief of heart, but turned to him and said, John, take heed what thou dost: thou dost not mock me, but thou mockest God.

Then Mauldon fell to reading again, and still he proceeded on his mocking; and when Mauldon had read certain English prayers, in the end he read, Lord have mercy upon us, Christ have mercy upon us, &c. This was checked by a sudden fear, and on the morrow, about eight o'clock in the morning, John came running down out of his chamber in his shirt into the hall, when they bound him, as being out of his right mind.

After that, as he lay, almost a day and a night, his tongue never ceased, but he cried out of the devil of hell. And his

words were, O the devil of hell, now the devil of hell, I see the devil of hell, there he is, there he goeth, &c.

Thus he lay without amendment six days, that his master and all the family being weary of the noise, agreed with the keepers of Bedlam, and sent him thither.

This is a terrible example to all mockers of God: therefore repent and amend, lest the vengeance of God fall upon you in like manner.

The same William Mauldon chanced afterwards to dwell near London, at Walthamstow, where his wife taught young children to read, which was about the year of our Lord 1563, and the fourth year of queen Elizabeth's reign. Unto this school, amongst other children, came one Benifield's daughter, named Dennis, about the age of twelve years.

As these children were talking together, they happened, among other talk, (as the nature of children is to be busy with many things,) to fall into communication of God, and to reason amongst themselves, after their childish discretion, what he should be. When one of the children had said, He was a good old Father, Dennis Bennifield said, He is an old doting fool.

When Mauldon heard of these abominable words of the girl, he desired his wife to correct her for the same; which was appointed to be done the next day; but when the morrow came, her mother would needs send her to London market. The girl greatly entreated her mother that she might not go; but she was forced to go. And what happened? Her business being done at London, as she was returning again homeward, a little beyond Hackney, she was suddenly struck on one side, which turned black, and she was speechless, and being carried back to Hackney, there died the same night. Witness of the same, William Mauldon and his wife, also Benifield her father and mother.

Therefore, let all young maids, boys, and young men, take example by this wretched creature, not only to avoid blaspheming the sacred Majesty of the omnipotent God, their Creator, but also not once to take his name in vain, as they are taught in his commandments.

Secondly, let all fathers, godfathers, and godmothers, take this for a warning, to see the instruction and catechising of their children, for whom they have bound themselves in promise both to God and to his church.

Thirdly, let all blind atheists, epicures, and mockers of religion, who say in their hearts, there is no God, learn also hereby not only what God is, and what he is able to do, but also in this

miserable creature here punished in this world, behold what shall likewise fall on them in the world to come, unless they will be warned betimes by such examples as the Lord doth give them.

Fourthly and lastly, here may also be a spectacle for all those who are blasphemers and abominable swearers, abusing his glorious name in a contemptuous manner: whom, if neither the command of God, nor the calling of the preacher, nor remorse of conscience, nor rule of reason, nor their withering age, nor hoary hairs, will admonish, let these terrible examples of God's strict judgment somewhat move them to take heed to themselves.

FOREIGN EXAMPLES OF GOD'S JUDGMENT AGAINST PERSECUTORS, &c.

Hoimeister, the great arch-papist, and chief master-pillar of the pope's falling church, as he was on his journey towards the council of Ratisbon, to dispute against the defenders of Christ's gospel, suddenly in his journey, not far from Ulmes, was prevented by the stroke of God's hand, and there miserably died, with horrible roaring and crying out.

Another example we have, of one Arnoldus Bomelius, a young man of the university of Louvain, well commended for his flourishing wit and ripeness of learning, who, whilst he favored the cause of the gospel, and took part with the same against the enemies of the truth, prospered and went well forward; but after he drew to the company of Tyleman, master of the pope's college in Louvain, and framed himself after the rule of his unsavory doctrine, that is, to stand in fear and doubt of his justification, and to work his salvation by merits and deeds of the law, he began more and more to grow in doubtful despair and discomfort of mind; as the nature of that doctrine is, utterly to pluck away a man's mind from all certainty and true liberty of spirit, to a servile doubtfulness, full of discomfort and bondage of soul.

Thus the young man, seduced and perverted through this blind doctrine of ignorance and dubitation, fell into a great agony of mind, wandering and wrestling in himself a long time, till at length being overcome with despair, and not having in the popish doctrine wherewith to raise up his soul, he went out of the city on a time to walk, accompanied by three other students of the same university, his especial familiars. As they returned home again, Arnoldus, through fatigue, as it seemed, sat down by a spring side to rest himself: thinking no ill, went forwards, and in the mean time Arnoldus suddenly took out his

dagger, and struck himself into the body with so much violence that he died almost immediately.

Johannes Sleidanus, in his 23d book, giveth a relation of CARDINAL CRESCENTIUS, the chief president and moderator of the council of Trent, anno 1552. The story of whom is certain, the thing that happened to him was strange and notable, the example of him may be profitable to others, such as have grace to be warned by other men's evils.

The twenty-fifth day of March, in the year aforesaid, Crescentius, the pope's legate, and vicegerent in the council of Trent, was sitting all day long until dark night, in writing letters to the pope. After his labor, when night was come, thinking to refresh himself, he began to rise; behold, there appeared unto him a mighty black dog, of a huge bigness, his eyes shining with fire, and his ears hanging down well near to the ground, and straight began to come towards him, and crouched under the table. The cardinal, not a little surprised at the sight thereof, somewhat recovering himself, called to his servants, who were in the outward chamber next by, to bring in a candle, and to seek for the dog. But when the dog could not be found, neither there, nor in any other chamber about, the cardinal thereupon struck with a sudden conceit of mind, immediately fell into such a sickness, that his physicians which he had about him, with all their art and industry, could not cure him. And so in the town of Verona died this popish cardinal, the pope's holy legate, and president of this council, wherein his purpose was (as Sleidan saith) to recover and heal again the whole authority and doctrine of the Romish see, and to set it up for ever.

There were in this council of Trent, besides the pope's legates and cardinals, twenty-four bishops, doctors of divinity sixty-two. And thus was the end of this popish council, by the provident hand of the Almighty, despatched and brought to naught.

The council of Trent being thus dissolved by the death of this cardinal, was afterwards, notwithstanding, collected again about the year of our Lord 1562, against the erroneous proceedings of which council other writers there be that say enough. So much as pertaineth only to my story, I thought proper hereunto to add an account of two adulterous filthy bishops, belonging to the said council, one of whom resorting to an honest wife, was slain by the just stroke of God with a boar-spear. The other bishop, who used to creep through a window, in the same window was subtilely taken and hanged in a gin laid for him

on purpose, and so contrived, that in the morning he was seen openly in the street hanging out of the window, to the wonder of all that passed by.

In the city of Antwerp lived one, named JOHN VANDER WARFE, of good estimation amongst the chief of that place; who, as he was of a cruel nature, so he was of a perverse and corrupt judgment, and a sore persecutor of Christ's flock, with greediness seeking and shedding innocent blood, and had drowned divers good men and women in the water, for which he was much commended by the bloody generation. By some he was called a bloodhound, or bloody dog. By others he was called a shilpad, that is to say, sheltoed, for he, being a short grundy, and of little stature, did ride commonly with a great broad hat, as a country churl.

This man being weary of his office, (wherein he had continued above twenty years,) he gave it over; and because he was now grown rich and wealthy, he intended to pass the residue of his life in ease and pleasure.

About the second year after, he came to Antwerp, to the feast called Our Lady's Oumegang, to make merry; which feast is usually kept on the Sunday following the Assumption of our Lady. The same day, about four o'clock in the afternoon, he being well loaden with wine, rode homewards in his wagon, with his wife, and a gentlewoman waiting on her, and his fool. As soon as the wagon was come without the gates of the city, upon the wooden bridge being at that time made for a shift, with rails or barriers on each side for the safety of the passengers, (about half the height of a man,) the horses stood still, and would by no means go forwards, whatsoever the driver of the wagon could do.

Then he cried out to him that guided the wagon, saying, Ride on; in the name of a thousand devils, ride on! The poor man answered, that he could not make the horses go forward. By and by, while they were yet talking, suddenly arose, as it were, a mighty whirlwind, with a terrible noise, (the weather being very fair, and no wind stirring before,) and tost the wagon into the town ditch; the ropes that tied the horses being broke asunder, in such a manner as if they had been cut with a sharp knife; the wagon being cast also upside down, by the fall whereof he had his neck broke, and was swallowed up in the mire. His wife was taken up alive, but died in three days after. But the gentlewoman and the fool, by God's providence, were preserved from harm. The fool hearing the people say his master was dead, said, And was not I dead, was not I dead

too? This happened in the year 1553. Witness hereof, not only the printer of the same story in Dutch, dwelling then in Antwerp, whose name was Francis Fraet, a good man, and afterwards through hatred was put to death by the papists, but also divers other Dutchmen here, in England, and a great number of English merchants who were at that time in Antwerp.

In the year 1565, there was in the town of Gaunt, in Flanders, one William de Wever, accused and imprisoned by the provost of St. Peter's, in Gaunt, (who had in his cloister a prison and place of execution,) and the day the said William was called to the place of judgment, the provost sent for Mr. Giles Brackleman, principal advocate of the council of Flanders, and burgh-master and judge of St. Peter's, in Gaunt, with other rulers of the town, to sit in judgment upon him; and as they sat in judgment, Mr. Giles Brackleman reasoned with the said William de Wever upon divers articles of his faith. One whereof was,

Why he denied that it was lawful to pray to saints; and he answered, For three causes: the one was, That they were but creatures, and not the Creator. The second was,

That if he should call upon them, the Lord did both see it and hear it; and therefore he durst give the glory to none other but God. The third and chief cause was,

That the Creator had commanded in his holy word to call upon him in trouble, unto which commandment he durst neither add nor take from.

He also demanded, whether he did not believe that there was a purgatory which he should go into after this life, where every one should be purified and cleansed.

He answered, That he had read over the whole Bible, and could find no such place, but the death of Christ was his purgatory: with many other questions, proceeding after their order, till he came to pronounce his condemnation. But before it was read, he was struck with a palsy, that his mouth was almost drawn up to his ear, and so he fell down, the rest of the lords standing before him, that the people might not see him: and the people were desired to depart. Then they took him up and carried him to his house, where he died the very next day. Yet notwithstanding all this, they burnt William de Wever within three hours after.

PERSECUTIONS OF THE PROTESTANTS IN THE SOUTH OF FRANCE DURING THE YEARS 1814 AND 1820.

The persecution of this Protestant part of France had continued with very little intermission from the revocation of the edict of Nantes, by Louis XIV., till a very short period previous to the commencement of the late French revolution. In the year 1785, M. Rebaut St. Etienne and the celebrated M. de la Fayette were among the first persons who interested themselves with the court of Louis XVI. in removing the scourge of persecution from this injured people, the inhabitants of the south of France.

Such was the opposition on the part of the Catholics and the courtiers, that it was not till the end of the year 1790, that the Protestants were freed from their alarms. Previously to this, the Catholics at Nismes, in particular, had taken up arms: Nismes then presented a frightful spectacle; armed men ran through the city, fired from the corners of the streets, and attacked all they met with swords and forks. A man named Astuc was wounded and thrown into the Aqueduct; Baudon fell under the repeated strokes of bayonets and sabres, and his body was also thrown into the water; Boucher, a young man only seventeen years of age, was shot as he was looking out of his window; three electors wounded, one dangerously; another elector, wounded, only escaped death by repeatedly declaring he was a Catholic; a third received four sabre wounds, and was taken home dreadfully mangled. The citizens that fled were arrested by the Catholics upon the roads, and obliged to give proofs of their religion before their lives were granted. M. and madame Vogue were at their country house, which the zealots broke open, where they massacred both, and destroyed their dwelling. M. Blacher, a Protestant, seventy years of age, was cut to pieces with a sickle; young Pyerre, carrying some food to his brother, was asked, "Catholic or Protestant?" "Protestant" being the reply, a monster fired at the lad, and he fell. One of the murderer's companions said, "You might as well have killed a lamb;"—"I have sworn," replied he, "to kill four Protestants for my share, and this will count for one." However, as these atrocities provoked the troops to unite in defence

of the people, a terrible vengeance was retaliated upon the Catholic party that had used arms, which, with other circumstances, especially the toleration exercised by Napoleon Bonaparte, kept them down completely till the year 1814, when the unexpected return of the ancient government rallied them all once more round the old banners.

THE ARRIVAL OF KING LOUIS XVIII. AT PARIS.

This was known at Nismes on the 14th of April, 1814. In a quarter of an hour, the white cockade was seen in every direction, the white flag floated on all the public buildings, on the splendid monuments of antiquity, and even on the tower of Magne, beyond the city walls. The Protestants, whose commerce had suffered materially during the war, were among the first to unite in the general joy, and to send in their adhesion to the senate and the legislative body; and several of the Protestant departments sent addresses to the throne: but unfortunately, M. Froment was again at Nismes at the moment; when many bigots being ready to join him, the blindness and fury of the sixteenth century rapidly succeeded the intelligence and philanthropy of the nineteenth. A line of distinction was instantly traced between men of different religious opinions: the spirit of the old Catholic church was again to regulate each person's share of esteem and safety. The difference of religion was now to govern every thing else; and even Catholic domestics who had served Protestants with zeal and affection, began to neglect their duties, or to perform them ungraciously and with reluctance. At the fêtes and spectacles that were given at the public expense, the absence of the Protestants was charged on them as a proof of their disloyalty; and in the midst of the cries of "*Vive le roi*," the discordant sounds of "*A bas le maire*," down with the mayor, were heard. M. Castelnau was a Protestant; he appeared in public with the prefect M. Roland, a Catholic, when potatoes were thrown at him, and the people declared that he ought to resign his office. The bigots of Nismes even succeeded in procuring an address to be presented to the king, stating that there ought to be in France but one God, one king, and one faith. In this they were imitated by the Catholics of several towns.

THE HISTORY OF THE SILVER CHILD.

About this time M. Baron, counsellor of the *cour royale* of Nismes, formed the plan of dedicating to God a silver child, if the duchess d'Angouleme would give a prince to France. This

project was converted into a public religious vow, which was the subject of conversation both public and private, whilst persons, whose imaginations were inflamed by these proceedings, ran about the streets crying "*Vivent les Bourbons*," or the Bourbons forever. In consequence of this superstitious frenzy, it is said that, at Alais, women were advised and instigated to poison their Protestant husbands, and at length it was found convenient to accuse them of political crimes. They could no longer appear in public without insults and injuries. When the mobs met with Protestants, they seized them and danced round them with barbarous joy, and amidst repeated cries of "*Vive le roi*," they sung verses, the burden of which was, "We will wash our hands in Protestant blood, and make black puddings of the blood of Calvin's children." The citizens who came to the promenades for air and refreshment, from the close and dirty streets, where chased with shouts of "*Vive le roi*," as if those shouts were to justify every excess. If Protestants referred to the Charter, they were directly assured it would be of no use to them, and that they had only been managed to be more effectually destroyed. Persons of rank were heard to say in the public streets, "All the Huguenots must be killed; this time their children must be killed, that none of the accursed race may remain." Still it is true they were not murdered, but cruelly treated; Protestant children could no longer mix in the sports of Catholics, and were not even permitted to appear without their parents. At dark, their families shut themselves up in their apartments; but even then, stones were thrown against their windows. When they rose in the morning, it was not uncommon to find gibbets drawn on their doors or walls; and in the streets, the Catholics held cords already soaped before their eyes, and pointed out the instruments by which they hoped and designed to exterminate them. Small gallows or models were handed about, and a man who lived opposite to one of the pastors, exhibited one of these models in his window, and made signs sufficiently intelligible when the minister passed. A figure representing a Protestant preacher was also hung up on a public crossway; and the most atrocious songs were sung under his window. Towards the conclusion of the carnival, a plan had even been formed to make a caricature of the four ministers of the place, and burn them in effigy; but this was prevented by the mayor of Nismes, a Protestant. A dreadful song presented to the prefect, in the country dialect, with a false translation, was printed by his approval, and had a great run before he saw the extent of the error into which he had been

betrayed. The sixty-third regiment of the line was publicly censured and insulted, for having, according to order, protected the Protestants. In fact, the Protestants seemed to be as sheep destined for the slaughter.

NAPOLEON'S RETURN FROM THE ISLE OF ELBA.

Soon after this event the duke d'Angouleme was at Nismes, and remained there some time; but even his influence was insufficient to bring about a reconciliation between the Catholics and Protestants of that city. During the hundred days betwixt Napoleon's return from the Isle of Elba and his final downfall, not a single life was lost in Nismes, not a single house was pillaged: only four of the most notorious disturbers of the peace were punished, or rather prevented from doing mischief; and even this was not an act of the Protestants, but the *arrêté* of the Catholic prefect, announced everywhere with the utmost publicity. Some time after, when M. Baron, who proposed the vow of the silver child in favor of the duchess d'Angouleme, who was considered as a chief of the Catholic royalists, was discovered at the bottom of an old wine tun, the populace threw stones at his carriage, and vented their feelings in abusive language. The Protestant officers protected him from injury.

THE CATHOLIC ARMS OF BEAUCAIRE.

In May, 1815, a federative association similar to those of Lyons, Grenoble, Paris, Avignon, and Montpelier, was desired by many persons at Nismes; but this federation terminated here after an ephemeral and illusory existence of fourteen days. In the meanwhile a large party of Catholic zealots were in arms at Beaucaire, and who soon pushed their patrols so near the walls of Nismes "as to alarm the inhabitants." These Catholics applied to the English off Marseilles for assistance, and obtained the grant of one thousand muskets, ten thousand cartouches, &c.

General Gilly, however, was soon sent against these partisans, who prevented them from coming to extremes, by granting them an armistice; and yet when Louis XVIII. had returned to Paris after the expiration of Napoleon's reign of a hundred days, and peace and party spirit seemed to have been subdued, even at Nismes, bands from Beaucaire joined Trestaillon in this city, to glut the vengeance they had so long premeditated. General Gilly had left the department several days: the troops of the line left behind had taken the white cockade, and waited further

orders, whilst the royal commissioners had only to proclaim the cessation of hostilities, and the complete establishment of the king's authority. In vain, no commissioners appeared, no despatches arrived to calm and regulate the public mind; but towards evening the advanced guard of the banditti, to the amount of several hundreds, entered the city, undesired, but unopposed. As they marched without order or discipline, covered with clothes or rags of all colors, decorated with cockades, not white, but white and green, armed with muskets, sabres, forks, pistols, and reaping-hooks, intoxicated with wine, and stained with the blood of the Protestants whom they had murdered on their route, they presented a most hideous and appalling spectacle. In the open place in front of the barracks, this banditti was joined by the city armed mob, headed by Jacques Dupont, commonly called Trestaillon.

To save the effusion of blood, this garrison of about five hundred men consented to capitulate, and marched out sad and defenceless; but when about fifty had passed, the rabble commenced a tremendous fire on their confiding and unprotected victims; nearly all were killed or wounded, and but very few could re-enter the yard before the garrison gates were again closed. These were again forced in an instant, and all were massacred who could not climb over roofs, or leap into the adjoining gardens. In a word, death met them in every place and in every shape, and this Catholic massacre rivalled in cruelty and surpassed in treachery the crimes of the September assassins of Paris, and the jacobinical butcheries of Lyons and Avignon. It was marked, not only by the fervor of the Revolution, but by the subtilty of the League, and will long remain a blot upon the history of the second restoration.

MASSACRE AND PILLAGE AT NISMES.

Nismes now exhibited a most awful scene of outrage and carnage, though many of the Protestants had fled to the Cevennes and the Gardonenque. The country houses of Messrs. Rey, Guiret, and several others, had been pillaged, and the inhabitants treated with wanton barbarity. Two parties had glutted their savage appetites on the farm of madame Frat: the first, after eating, drinking, breaking the furniture, and stealing what they thought proper, took leave by announcing the arrival of their comrades, "compared with whom," they said, "they should be thought merciful." Three men and an old woman were left on the premises: at the sight of the second company two of the men fled. "Are you a Catholic?" said the banditti

to the old woman. "Yes."—"Repeat then your Pater and Ave." Being terrified, she hesitated, and was instantly knocked down with a musket. On recovering her senses, she stole out of the house, but met Ladet, the old *valet de ferme*, bringing in a salad which the depredators had ordered him to cut. In vain she endeavored to persuade him to fly. "Are you a Protestant?" they exclaimed: "I am." A musket being discharged at him, he fell, wounded, but not dead. To consummate their work, the monsters lighted a fire with straw and boards, threw their yet living victim into the flames, and suffered him to expire in the most dreadful agonies. They then ate their salad, omelet, &c. The next day some laborers, seeing the house open and deserted, entered, and discovered the half-consumed body of Ladet. The prefect of the Gard, M. Darbaud Jouques, attempting to palliate the crimes of the Catholics, had the audacity to assert that Ladet was a Catholic; but this was publicly contradicted by two of the pastors at Nismes.

Another party committed a dreadful murder at St. Cezaire, upon Imbert La Plume, the husband of Suzon Chivas. He was met on returning from work in the fields. The chief promised him his life, but insisted that he must be conducted to the prison at Nismes. Seeing, however, that the party was determined to kill him, he resumed his natural character, and being a powerful and courageous man, advanced, and exclaimed, "You are brigands—fire!" Four of them fired, and he fell, but he was not dead; and while living they mutilated his body, and then passing a cord round it, drew it along, attached to a cannon of which they had possession. It was not till after eight days that his relatives were apprized of his death. Five individuals of the family of Chivas, all husbands and fathers, were massacred in the course of a few days.

Near the barracks at Nismes is a large and handsome house, the property of M. Vitte, which he acquired by exertion and economy. Besides comfortable lodgings for his own family, he let more than twenty chambers, mostly occupied by superior officers and commissaries of the army. He never inquired the opinion of his tenants, and of course his guests were persons of all political parties; but, under pretence of searching for concealed officers, his apartments were overrun, his furniture broken, and his property carried off at pleasure. The houses of Messrs. Lagorce, respectable merchants and manufacturers, M. Matthieu, M. Negre, and others, shared the same fate: many only avoided it by paying large sums as commutation money, or escaping into the country with their cash.

INTERFERENCE OF GOVERNMENT AGAINST THE PROTESTANTS.

M. Bernis, extraordinary royal commissioner, in consequence of these abuses, issued a proclamation which reflects disgrace on the authority from which it emanated. "Considering," it said, "that the residence of citizens in places foreign to their domicile can only be prejudicial to the *communes* they have left, and to those to which they have repaired, it is ordered, that those inhabitants who have quitted their residence since the commencement of July, return home by the 28th at the latest, otherwise they shall be deemed accomplices of the evil-disposed persons who disturb the public tranquillity, and their property shall be placed under provisional sequestration."

The fugitives had sufficient inducements to return to their hearths, without the fear of sequestration. They were more anxious to embrace their fathers, mothers, wives, and children, and to resume their ordinary occupations, than M. Bernis could be to insure their return. But thus denouncing men as criminals, who fled for safety from the sabres of assassins, was adding oil to the fire of persecution. Trestaillon, one of the chiefs of the brigands, was dressed in complete uniform and epaulets which he had stolen; he wore a sabre at his side, pistols in his belt, a cockade of white and green, and a sash of the same colors on his arm. He had under him Truphémy, Servan, Aimé, and many other desperate characters. Some time after this, M. Bernis ordered all parties and individuals, armed or unarmed, to abstain from searching houses without either an order, or the presence of an officer. On suspicion of arms being concealed, the commandant of the town was ordered to furnish a patrol to make search and seizure; and all persons carrying arms in the streets, without being on service, were to be arrested. Trestaillon, however, who still carried arms, was not arrested till some months after, and then not by these authorities, but by general La Garde, who was afterwards assassinated by one of his comrades. On this occasion it was remarked, that "the system of specious and deceptive proclamations was perfectly understood, and had long been practised in Languedoc: it was *now too late* to persecute the Protestants simply for their religion. Even in the good times of Louis XIV. there was public opinion enough in Europe to make that arch-tyrant have recourse to the meanest stratagems." The following single specimen of the plan pursued by the authors of the Dragonades may serve as a key to all the plausible proclamations which, in 1815, covered the perpetration of the most deliberate and extensive crimes.

Letter from Louvois to Marillac.

"The king rejoices to learn from your letters, that there are so many conversions in your department; and he desires that you would continue your efforts, and employ the same means that have been hitherto so successful. His majesty has ordered me to send a regiment of cavalry, the greatest part of which he wishes to be quartered upon the the Protestants, but he does not think it *prudent* that they should be all lodged with them; that is to say, of twenty-six masters, of which a company is composed, if, by a judicious distribution, ten ought to be received by the Protestants, give them twenty, and put them all on the rich, making this pretence, that when there are not soldiers enough in town for all to have some, the poor ought to be exempt, and the rich burdened. His majesty has also thought proper to order, that all converts be exempted from lodging soldiers for two years. This will occasion numerous conversions if you take care that it is rigorously executed, and that in all the distributions and passage of troops, by far the greatest number are quartered on the rich Protestants. His majesty particularly enjoins, that your orders on this subject, either by yourself or your sub-delegates, be given by word of mouth to the mayors and sheriffs, without letting them know that his majesty intends by these means to force to become converts, and only explaining to them, that you give these orders on the information you have received, that in these places the rich are excepted by their influence, to the prejudice of the poor."

The merciless treatment of the women in this persecution at Nismes was such as would have disgraced any savages ever heard of. The widows Rivet and Bernard were forced to sacrifice enormous sums; and the house of Mrs. Lecointe was ravaged, and her goods destroyed. Mrs. F. Didier had her dwelling sacked and nearly demolished to the foundations. A party of these bigots visited the widow Perrin, who lived on a little farm at the windmills: having committed every species of devastation, they attacked even the sanctuary of the dead, which contained the relics of her family. They dragged the coffins out, and scattered the contents over the adjacent grounds. In vain this outraged widow collected the bones of her ancestors and replaced them: they were again dug up; and, after several useless efforts, they were reluctantly left spread over the surface of the fields.

Till the period announced for the sequestration of the property

of the fugitives by authority, murder and plunder were the daily employment of what was called the army of Beaucaire, and the Catholics of Nismes. M. Peyron, of Brossan, had all his property carried off: his wine, oil, seed, grain, several score of sheep, eight mules, three carts, his furniture and effects, all the cash that could be found; and he had only to congratulate himself that his habitation was not consumed, and his vineyards rooted up. A similar process against several other Protestant farmers was also regularly carried on during several days. Many of the Protestants thus persecuted were well known as stanch royalists; but it was enough for their enemies to know that they belonged to the reformed communion: these fanatics were determined not to find either royalists or citizens worthy the common protection of society. To accuse, condemn, and destroy a Protestant, was a matter that required no hesitation. The house of M. Vitte, near the barracks at Nismes, was broken open, and every thing within the walls demolished. A Jew family of lodgers was driven out, and all their goods thrown out of the windows. M. Vitte was seized, robbed of his watch and money, severely wounded, and left for dead. After he had been fourteen hours in a state of insensibility, a commissary of police, touched by his misfortunes, administered some cordials to revive him; and, as a measure of safety, conducted him to the citadel, where he remained many days, whilst his family lamented him as dead. At length, as there was not the slightest charge against him, he obtained his liberation from M. Vidal; but when the Austrians arrived, one of the aids-de-camp, who heard of his sufferings and his respectability, sought him out, and furnished an escort to conduct his family to a place of safety. Dalbos, the only city beadle who was a Protestant, was dragged from his home and led to prison. His niece threw herself on the neck of one of them and begged for mercy: the ruffian dashed her to the ground. His sister was driven away by the mob; and he being shot, his body remained a long time exposed to the insults of the rabble.

ROYAL DECREE IN FAVOR OF THE PERSECUTED.

At length the decree of Louis XVIII. which annulled all the extraordinary powers conferred either by the king, the princes, or subordinate agents, was received at Nismes, and the laws were now to be administered by the regular organs, and a new prefect arrived to carry them into effect; but in spite of proclamations, the work of destruction, stopped for a moment, was not abandoned, but soon renewed with fresh vigor and effect. On

the 30th of July, Jacques Combe, the father of a family, was killed by some of the national guards of Rusau, and the crime was so public, that the commander of the party restored to the family the pocket-book and papers of the deceased. On the following day tumultuous crowds roamed about the city and suburbs, threatening the wretched peasants; and on the 1st of August they butchered them without opposition. About noon on the same day, six armed men, headed by Truphémy the butcher, surrounded the house of Monot, a carpenter: two of the party, who were smiths, had been at work in the house the day before, and had seen a Protestant who had taken refuge there, M. Bourillon, who had been a lieutenant in the army, and had retired on a pension. He was a man of an excellent character, peaceable and harmless, and had never served the emperor Napoleon. Truphémy not knowing him, he was pointed out, partaking of a frugal breakfast with the family. Truphémy ordered him to go along with him, adding, "Your friend, Saussine, is already in the other world." Truphémy placed him in the middle of his troop, and artfully ordered him to cry "*Vive l'empereur:*" he refused, adding he had never served the emperor. In vain did the women and children of the house intercede for his life, and praise his amiable and virtuous qualities. He was marched to the Esplanade, and shot, first by Truphémy and then by the others. Several persons, attracted by the firing, approached, but were threatened with a similar fate. After some time, the wretches departed, shouting "*Vive le roi.*" Some women met them, and one of them appearing affected, said one, "I have killed seven to-day for my share, and if you say a word, you shall be the eighth." Pierre Courbet, a stocking weaver, was torn from his loom by an armed band, and shot at his own door. His eldest daughter was knocked down with the but-end of a musket; and a poniard was held at the breast of his wife while the mob plundered her apartments. Paul Héraut, a silk-weaver, was literally cut in pieces, in the presence of a large crowd, and amidst the unavailing cries and tears of his wife and four young children. The murderers only abandoned the corpse to return to Héraut's house and secure every thing valuable. The number of murders on this day could not be ascertained. One person saw six bodies at the Cours Neuf, and nine were carried to the hospital.

If murder some time after became less frequent for a few days, pillage and forced contributions were actively enforced. M. Salle d'Hombre, at several visits, was robbed of seven thousand francs; and, on one occasion, when he pleaded the sacri-

fices he had made, "Look," said a bandit, pointing to his pipe, "this will set fire to your house; and this," brandishing his sword, "will finish you." No reply could be made to these arguments. M. Feline, a silk manufacturer, was robbed of thirty-two thousand francs in gold, three thousand francs in silver, and several bales of silk.

The small shopkeepers were continually exposed to visits and demands of provisions, drapery, or whatever they sold; and the same hands that set fire to the houses of the rich, and tore up the vines of the cultivator, broke the looms of the weaver, and stole the tools of the artisan. Desolation reigned in the sanctuary and in the city. The armed bands, instead of being reduced, were increased; the fugitives, instead of returning, received constant accessions, and their friends who sheltered them were deemed rebellious. Those Protestants who remained were deprived of all their civil and religious rights, and even the advocates and huissiers entered into a resolution to exclude all of the "pretended reformed religion" from their bodies. Those who were employed in selling tobacco were deprived of their licenses. The Protestant deacons who had the charge of the poor were all scattered. Of five pastors only two remained; one of these was obliged to change his residence, and could only venture to administer the consolations of religion, or perform the functions of his ministry, under cover of the night.

Not contented with these modes of torment, calumnious and inflammatory publications charged the Protestants with raising the proscribed standard in the communes, and invoking the fallen Napoleon; and, of course, as unworthy the protection of the laws and the favor of the monarch.

Hundreds after this were dragged to prison without even so much as a written order; and though an official newspaper, bearing the title of the *Journal du Gard*, was set up, for five months while it was influenced by the prefect, the mayor, and other functionaries, the word *charter* was never once used in it. One of the first numbers, on the contrary, represented the suffering Protestants as "crocodiles, only weeping from rage and regret that they had no more victims to devour; as persons who had surpassed Danton, Marat and Rebespierre in doing mischief; and as having prostituted their daughters to the garrison to gain it over to Napoleon." An extract from this article, stamped with the crown and the arms of the Bourbons, was hawked about the streets, and the vender was adorned with the medal of the police.

PETITION OF THE PROTESTANT REFUGEES.

To these reproaches it is proper to oppose the petition which the Protestant refugees in Paris presented to Louis XVIII. in behalf of their brethren at Nismes.

"We lay at your feet, sire, our acute sufferings. In your name our fellow-citizens are slaughtered, and their property laid waste. Misled peasants, in pretended obedience to your orders, had assembled at the command of a commissioner appointed by your august nephew. Although ready to attack us, they were received with the assurances of peace. On the 15th of July, 1815, we learnt your majesty's entrance into Paris, and the white flag immediately waved on our edifices. The public tranquillity had not been disturbed, when armed peasants introduced themselves. The garrison capitulated, but were assailed on their departure, and almost totally massacred. Our national guard was disarmed, the city filled with strangers, and the houses of the principal inhabitants professing the reformed religion were attacked and plundered. We subjoin the list. Terror has driven from our city the most respectable inhabitants.

"Your majesty has been deceived if there has not been placed before you the picture of the horrors which make a desert of your good city of Nismes. Arrests and proscriptions are continually taking place, and difference of religious opinions is the real and only cause. The calumniated Protestants are the defenders of the throne. Your nephew has beheld our children under his banners; our fortunes have been placed in his hands. Attacked without reason, the Protestants have not even, by a just resistance, afforded their enemies the fatal pretext for calumny. Save us, sire! extinguish the brand of civil war: a single act of your will would restore to political existence a city interesting for its population and its manufactures. Demand an account of their conduct from the chiefs who have brought our misfortunes upon us. We place before your eyes all the documents that have reached us. Fear paralyzes the hearts and stifles the complaints of our fellow-citizens. Placed in a more secure situation, we venture to raise our voice in their behalf," &c.

MONSTROUS OUTRAGE UPON FEMALES.

At Nismes it is well known that the women wash their clothes either at the fountains or on the banks of streams. There is a large basin near the fountain, where numbers of women may be seen, every day, kneeling at the edge of the

water, and beating the clothes with heavy pieces of wood in the shape of battledoors. This spot became the scene of the most shameful and indecent practices. The Catholic rabble turned the women's petticoats over their heads, and so fastened them as to continue their exposure, and their subjection to a newly invented species of chastisement: for nails being placed in the wood of the *battoirs* in the form of *fleur-de-lis*, they beat them till the blood streamed from their bodies, and their cries rent the air. Often was death demanded as a commutation of this ignominious punishment, but refused with a malignant joy. To carry their outrage to the highest possible degree, several who were in a state of pregnancy were assailed in this manner. The scandalous nature of these outrages prevented many of the sufferers from making them public, and, especially, from relating the most aggravating circumstances. "I have seen," says M. Durand, "A Catholic avocat, accompanying the assassins in the fauxbourg Bourgade, arm a *battoir* with sharp nails in the form of *fleur-de-lis:* I have seen them raise the garments of females, and apply, with heavy blows, to the bleeding body, this *battoir*, or battledoor, to which they gave a name which my pen refuses to record. The crimes of the sufferers—the streams of blood—the murmurs of indignation which were suppressed by fear—nothing could move them. The surgeons who attended on those women who are dead, can attest, by the marks of their wounds, the agonies which they must have endured, which, however horrible, is most strictly true."

Nevertheless, during the progress of these horrors and obscenities so disgraceful to France and the Catholic religion, the agents of government had a powerful force under their command, and by honestly employing it they might have restored tranquillity. Murder and robbery however continued, and were winked at by the Catholic magistrates, with very few exceptions: the administrative authorities, it is true, used words in their proclamations, &c. but never had recourse to actions to stop the enormities of the persecutors, who boldly declared that, on the 24th, the anniversary of St. Bartholomew, they intended to make a general massacre. The members of the reformed church were filled with terror, and instead of taking part in the election of deputies, were occupied as well as they could in providing for their own personal safety.

ARRIVAL OF THE AUSTRIANS AT NISMES.

About this time, a treaty between the French court and the allied sovereigns prohibited the advance of the foreign troops

beyond the line of territory already occupied, and traced by the course of the Loire, and by the Rhone, below the Ardeche. In violation of this treaty, four thousand Austrians entered Nismes on the 24th of August: under pretence of making room for them, French troops, bearing the *feudal* title of Royal Chasseurs, followed by the murdering bands of the Trestaillons and Quatretaillons, who continued their march to Alais, where a fair was to be held, and carried disorder and alarm into all the communes on that route. Nothing now was heard but denunciations of fusillading, burning, razing, and annihilating; and while the Catholics were feasting and murdering at Nismes, the flames of the country houses of the Protestants, rising a hundred feet in the air, rendered the spectacle still more awful and alarming. Unfortunately, some of the peasants, falsely charged with the murder of two Protestants, were brought to Nismes while the prefect was celebrating the fête of St. Louis. At a splendid dinner given to the Austrian commanders, and even without quitting the table, it appears that the French prefect placed the fate and fortune of these unfortunate prisoners at the disposal of count Stahremberg, who, of course, believing the representations made to him, ordered the accused to be immediately shot. To mortify and exhaust the Protestant communes, the Austrians were directed to occupy them, where they completely disarmed the inhabitants without the least opposition. In fact, these foreigners were soon undeceived. They expected to meet the most perfidious and brutal enemies in arms, and in open rebellion against their king; but on the contrary, they found them all in peace, and experienced the most kind and respectful treatment; and though their duty was a most vexatious and oppressive one, they performed it in general with moderation. On this account they could not refrain from expressing their astonishment at the reports made to them by the authorities at Nismes, declaring "they had found a population suffering great misfortunes, but no rebels; and that compassion was the only feeling that prevailed in their minds." The commander, himself, was so convinced of the good disposition of the people of the Cevennes, that he visited those districts without an escort, desiring, he said, to travel in that country as he would in his own. Such confidence was a public reproach on the authorities of Nismes, and a sentence of condemnation on all their proceedings.

As the persecution of the Protestants was spreading into other departments, strong and forcible representations were secretly printed and made to the king. All the ordinary modes

of communication had been stopped; the secrecy of letters violated, and none circulated but those relative to private affairs. Sometimes these letters bore the post-mark of places very distant, and arrived without signatures, and enveloped in allegorical allusions. In fact, a powerful resistance on the part of the outraged Protestants was at length apprehended, which, in the beginning of September, excited the proclamation of the king, on which it was observed, that "if his majesty had been correctly and fully informed of all that had taken place, he surely would not have contented himself with announcing his severe displeasure to a *misled people, who took justice into their own hands, and avenged the crimes committed against loyalty.*" The proclamation was dictated as though there had not been a Protestant in the department; it assumed and affirmed throughout the guilt of the sufferers; and while it deplored the atrocious outrages endured by the followers of the duke d'Angouleme, (outrages which never existed,) the plunder and massacre of the reformed were not even noticed.

Still disorders kept pace with the proclamations that made a show of suppressing them, and the force of the Catholic faction also continued to increase. The Catholic populace, notwithstanding the decrees of the magistrates, were allowed to retain the arms they had illegally seized, whilst the Protestants in the departments were disarmed. The members of the reformed churches wished at this period to present another memorial to the government, descriptive of the evils they still suffered, but this was not practicable. On the 26th of September, the president of the consistory wrote as follows: "I have only been able to assemble two or three members of the consistory pastors or elders. It is impossible to draw up a memoir, or to collect facts; so great is the terror, that every one is afraid to speak of his own sufferings, or to mention those he has been compelled to witness."

OUTRAGES COMMITTED IN THE VILLAGES, &c.

We now quit Nismes to take a view of the conduct of the persecutors in the surrounding country. After the re-establishment of the royal government, the local authorities were distinguished for their zeal and forwardness in supporting their employers, and, under pretence of rebellion, concealment of arms, nonpayment of contributions, &c. troops, national guards and armed mobs were permitted to plunder, arrest and murder peaceable citizens, not merely with impunity, but with encouragement and approbation. At the village of Milhaud, near

Nismes, the inhabitants were frequently forced to pay large sums to avoid being pillaged. This, however, would not avail at madame Teulon's. On Sunday, the 16th of July, her house and grounds were ravaged; the valuable furniture removed or destroyed, the hay and wood burnt, and the corpse of a child, buried in the garden, taken up and dragged round a fire made by the populace. It was with great difficulty that M. Teulon escaped with his life. M. Picherol, another Protestant, had deposited some of his effects with a Catholic neighbor; this house was attacked, and although the property of the latter was respected, that of his friend was seized and destroyed. At the same village, one of a party doubting whether M. Hermet, a tailor, was the man they wanted, asked, "Is he a Protestant?" this he acknowledged. "Good," said they, and he was instantly murdered. In the canton of Vauvert, where there was a consistorial church, eighty thousand francs were extorted. In the communes of Beauvoisin and Generac similar excesses were committed by a handful of licentious men, under the eye of the Catholic mayor; and, to the cries of "*Vive le roi*," St. Gilles was the scene of the most unblushing villany. The Protestants, the most wealthy of the inhabitants, were disarmed, whilst their houses were pillaged. The mayor was appealed to: the mayor laughed and walked away. This officer had, at his disposal, a national guard of several hundred men, organized by his own orders. It would be wearisome to read the lists of the crimes that occurred during many months. At Clavisson the mayor prohibited the Protestants the practice of singing the psalms commonly used in the temple, that, as he said, the Catholics might not be offended or disturbed.

At Sommieres, about ten miles from Nismes, the Catholics made a splendid procession through the town, which continued till evening, and was succeeded by the plunder of the Protestants. On the arrival of foreign troops at Sommieres, the pretended search for arms was resumed; those who did not possess muskets were compelled to buy them on purpose to surrender them up, and soldiers were quartered on them at six francs a day till they produced the articles in demand. The Protestant church, which had been closed, was converted into barracks for the Austrians. After divine service had been suspended for six months at Nismes, the church by the Protestants called the Temple was reopened, and public worship performed on the morning of the 24th of December. On examining the belfry, it was discovered that some persons had carried off the

clapper of the bell. As the hour of service approached, a number of men, women and children collected at the house of M. Ribot, the pastor, and threatened to prevent the worship. At the appointed time, when he proceeded towards the church, he was surrounded; the most savage shouts were raised against him; some of the women seized him by the collar; but nothing could disturb his firmness, or excite his impatience: he entered the house of prayer, and ascended the pulpit; stones were thrown in and fell among the worshipers; still the congregation remained calm and attentive, and the service was concluded amidst noise, threats, and outrage. On retiring, many would have been killed but for the chasseurs of the garrison, who honorably and zealously protected them.

On the 20th of January, 1816, when the service in commemoration of the death of Louis XVI. was celebrated, a procession being formed, the national guards fired at the white flag suspended from the windows of the Protestants, and concluded the day by plundering their houses. In the commune of Angargues, matters were still worse; and in that of Fontanes, from the entry of the king in 1815, the Catholics broke all terms with the Protestants; by day they insulted them, and in the night broke open their doors, or marked them with chalk to be plundered or burnt. St. Mamert was repeatedly visited by these robberies; and at Montmirail, as lately as the 16th of June, 1816, the Protestants were attacked, beaten and imprisoned for daring to celebrate the return of a king who had sworn to preserve religious liberty and to maintain the charter. In fact, to continue the relation of the scenes that took place in the different departments of the south of France, would be little better than a repetition of those we have already described, excepting a change of names: but the most sanguinary of all seems that which was perpetrated at Uzès, at the latter end of August, and the burning of several Protestant places of worship. These shameful persecutions continued till after the dissolution of the chamber of deputies, at the close of the year 1816. After a review of these anti-Protestant proceedings, the British reader will not think of comparing them with the riots of London in 1780, or with those of Birmingham about 1793; as it is evident that where governments possess absolute power, such events could not have been prolonged for many months and even for years over a vast extent of country, had it not been for the systematic and powerful support of the higher departments of the state.

FURTHER ACCOUNT OF THE PROCEEDINGS OF THE CATHOLICS AT NISMES.

The excesses perpetrated in the country it seems did not by any means divert the attention of the persecutors from Nismes. October, 1815, commenced without any improvement in the principles or the measures of the government, and this was followed by corresponding presumption on the part of the people. Several houses in the Quartier St. Charles were sacked, and their wrecks burnt in the streets, amidst songs, dances, and shouts of "*Vive le roi.*" The mayor appeared, but the merry multitude pretended not to know him, and when he ventured to remonstrate, they told him "his presence was unnecessary, and that he might retire." During the 16th of October, every preparation seemed to announce a night of carnage; orders for assembling and signals for attack were circulated with regularity and confidence; Trestaillon reviewed his satellites, and urged them on to the perpetration of crimes, holding with one of those wretches the following dialogue:

Satellite. "If all the Protestants, without one exception, are to be killed, I will cheerfully join; but as you have so often deceived me, unless they are all to go, I will not stir."

Trestaillon. "Come along then, for this time not a single man shall escape."—This horrid purpose would have been executed had it not been for general La Garde, the commandant of the department. It was not till ten o'clock at night that he perceived the danger; he now felt that not a moment could be lost. Crowds were advancing through the suburbs, and the streets were filling with ruffians, uttering the most horrid imprecations. The générale sounded at eleven o'clock, and added to the confusion that was now spreading through the city. A few troops rallied round the count La Garde, who was wrung with distress at the sight of the evil which had arrived at such a pitch. Of this M. Durand, a Catholic advocate, gave the following account:

"It was near midnight, my wife had just fallen asleep; I was writing by her side, when we were disturbed by a distant noise: drums seemed crossing the town in every direction. What could all this mean? To quiet her alarms, I said it probably announced the arrival or departure of some troops of the garrison. But firing and shouts were immediately audible; and on opening my window I distinguished horrible imprecations mingled with cries of "*Vive le roi!*" I roused an officer who lodged in the house, and M. Chancel, director of the public works.

We went out together, and gained the Boulevards. The moon shone bright, and every object was nearly as distinct as day; a furious crowd was pressing on, vowing extermination, and the greater part half naked, armed with knives, muskets, sticks, and sabres. In answer to my inquiries, I was told the massacre was general; that many had been already killed in the suburbs. M. Chancel retired to put on his uniform as captain of the *Pompiers;* the officer retired to the barracks; and, anxious for my wife, I returned home. By the noise I was convinced that persons followed. I crept along in the shadow of the wall, opened my door, entered, and closed it, leaving a small aperture through which I could watch the movements of the party, whose arms shone in the moonlight. In a few moments some armed men appeared conducting a prisoner to the very spot where I was concealed. They stopped, I shut my door gently, and mounted an alder-tree planted against the garden wall. What a scene! a man on his knees imploring mercy from wretches who mocked his agony, and loaded him with abuse. 'In the name of my wife and children,' he said, 'spare me' What have I done? Why would you murder me for nothing?' I was on the point of crying out and menacing the murderers with vengeance. I had not long to deliberate; the discharge of several fusils terminated my suspense; the unhappy supplicant, struck in the loins and the head, fell to rise no more. The backs of the assassins were towards the tree; they retired immediately, reloading their pieces. I descended and approached the dying man, uttering some deep and dismal groans. Some national guards arrived at the moment. I again retired and shut the door: 'I see,' said one, 'a dead man.'—'He sings still,' said another. 'It will be better,' said a third, 'to finish him and put him out of his misery.' Five or six muskets were fired instantly, and the groans ceased. On the following day crowds came to inspect and insult the deceased. A day after a massacre was always observed as a sort of fête, and every occupation was left to go and gaze upon the victims. This was Louis Lichare, the father of four children; and four years after the event M. Durand verified this account by his oath on the trial of one of the murderers."

ATTACK UPON THE PROTESTANT CHURCHES.

Some time before the death of general La Garde, the duke of Angouleme had visited Nismes and other cities in the south, and at the former place honored the members of the Protestant consistory with an interview, promising them protection, and

encouraging them to reopen their temple so long shut up. They have two churches at Nismes, and it was agreed that the small one should be preferred on this occasion, and that the ringing of the bell should be omitted: general La Garde declared that he would answer with his head for the safety of the congregation. The Protestants privately informed each other that worship was once more to be celebrated at ten o'clock, and they began to assemble silently and cautiously. It was agreed that M. Juillerat Chasseur should perform the service, though such was his conviction of danger that he entreated his wife and some of his flock to remain with their families. The temple being opened only as a matter of form and compliance with the orders of the duke d'Angouleme, this pastor wished to be the only victim. On his way to the place he passed numerous groups, who regarded him with ferocious looks. "This is the time," said some, "to give them the last blow."—"Yes," added others, "and neither women nor children must be spared." One wretch, raising his voice above the rest, exclaimed, "Ah, I will go and get my musket, and ten for my share." Through these ominous sounds M. Juillerat pursued his course, but when he gained the temple the sexton had not the courage to open the door, and he was obliged to do it himself. As the worshipers arrived they found strange persons in possession of the adjacent streets, and upon the steps of the church, vowing their worship should not be performed, and crying "Down with the Protestants! Kill them! kill them!" At ten o'clock the church being nearly filled, M. J. Chasseur commenced the prayers; a calm that succeeded was of short duration. On a sudden the minister was interrupted by a violent noise, and a number of persons entered, uttering the most dreadful cries, mingled with "*Vive le roi;*" but the gens-d'armes succeeded in excluding these fanatics and closing the doors. The noise and tumult without now redoubled, and the blows of the populace trying to break open the doors caused the house to resound with shrieks and groans. The voice of the pastors who endeavored to console their flock was inaudible; they attempted in vain to sing the 42d Psalm.

Three quarters of an hour rolled heavily away. "I placed myself," says madame Juillerat, "at the bottom of the pulpit, with my daughter in my arms; my husband at length joined and sustained me: I remembered that it was the anniversary of my marriage; after six years of happiness, I said, I am about to die with my husband and my daughter: we shall be slain at the altar of our God, the victims of a sacred duty, and heaven

will open to receive us and our unhappy brethren. I blessed the Redeemer, and without cursing our murderers, I awaited their approach."

M. Olivier, son of a pastor, an officer in the royal troops of the line, attempted to leave the church, but the friendly sentinels at the door advised him to remain besieged with the rest. The national guards refused to act, and the fanatical crowd took every advantage of the absence of general La Garde, and of their increasing numbers. At length the sound of martial music was heard, and voices from without called to the besieged, "Open, open, and save yourselves." Their first impression was a fear of treachery, but they were soon assured that a detachment returning from mass was drawn up in front of the church to favor the retreat of the Protestants. The door was opened, and many of them escaped among the ranks of the soldiers, who had driven the mob before them; but this street, as well as several others through which the fugitives had to pass, was soon filled again. The venerable pastor Oliver Desmond, between seventy and eighty years of age, was surrounded by murderers; they put their fists in his face, and cried, "Kill the chief of brigands." He was preserved by the firmness of some officers, among whom was his own son; they made a bulwark round him with their bodies, and amidst their naked sabres conducted him to his house. M. Juillerat, who had assisted at divine service, with his wife at his side, and his child in his arms, was pursued and assailed with stones; his mother received a blow on the head, and her life was some time in danger. One woman was shamefully whipped, and several wounded and dragged along the streets; the number of Protestants more or less ill-treated on this occasion amounted to between seventy and eighty.

MURDER OF GENERAL LA GARDE.

At length a check was put to these excesses by the report of the murder of count La Garde, who, receiving an account of this tumult, mounted his horse, and entered one of the streets, to disperse a crowd. A villain seized his bridle; another presented the muzzle of a pistol close to his body, and exclaimed, "Wretch, you make me retire!" He immediately fired. The murderer was Louis Boissin, a sergeant in the national guard; but, though known to every one, no person endeavored to arrest him, and he effected his escape. As soon as the general found himself wounded, he gave orders to the gendarmerie to protect the Protestants, and set off on a gallop to his hotel; but fainted imme-

diately on his arrival. On recovering he prevented the surgeon from searching his wound till he had written a letter to the government, that, in case of his death, it might be known from what quarter the blow came, and that none might dare to accuse the Protestants of this crime. The probable death of this general produced a small degree of relaxation on the part of their enemies, and some calm; but the mass of the people had been indulged in licentiousness too long to be restrained even by the murder of the representative of their king. In the evening they again repaired to the temple, and with hatchets broke open the doors: the dismal noise of their blows carried terror into the bosom of the Protestant families sitting in their houses in tears. The contents of the poor's box, and the clothes prepared for distribution, were stolen; the minister's robes rent in pieces; the books torn up or carried away; the closets were ransacked, but the room which contained the archives of the church and the synods was providentially secured; and had it not been for the numerous patrols on foot, the whole would have become the prey of the flames, and the edifice itself a heap of ruins. In the mean while, the fanatics openly ascribed the murder of the general to his own self-devotion, and said that "it was the will of God." Three thousand francs were offered for the apprehension of Boissin; but it was well known that the Protestants dared not arrest him, and that the fanatics would not. During these transactions, the system of forced conversions to Catholicism was making regular and fearful progress.

INTERFERENCE OF THE BRITISH GOVERNMENT.

To the credit of England, the reports of these cruel persecutions carried on against our Protestant brethren in France produced such a sensation on the part of government as determined them to interfere; and now the persecutors of the Protestants made this spontaneous act of humanity and religion the pretext for charging the sufferers with a treasonable correspondence with England; but in this state of their proceedings, to their great dismay, a letter appeared, sent some time before to England by the duke of Wellington, stating that "much information existed on the events of the south."

The ministers of the three denominations in London, anxious not to be misled, requested one of their brethren to visit the scenes of persecution, and examine with impartiality the nature and extent of the evils they were desirous to relieve. The Rev. Clement Perrot undertook this difficult task, and fulfilled their wishes with a zeal, prudence and devotedness, above all praise.

His return furnished abundant and incontestible proof of a shameful persecution, materials for an appeal to the British parliament, and a printed report which was circulated through the continent, and which first conveyed correct information to the inhabitants of France.

Foreign interference was now found eminently useful; and the declarations of tolerance which it elicited from the French government, as well as the more cautious march of the Catholic persecutors, operated as decisive and involuntary acknowledgments of the importance of that interference which some persons at first censured and despised: but though the stern voice of public opinion in England and elsewhere produced a reluctant suspension of massacre and pillage, the murderers and plunderers were still left unpunished, and even caressed and rewarded for their crimes; and whilst Protestants in France suffered the most cruel and degrading pains and penalties for alleged trifling crimes, Catholics, covered with blood, and guilty of numerous and horrid murders, were acquitted.

Perhaps the virtuous indignation expressed by some of the more enlightened Catholics against these abominable proceedings had no small share in restraining them. Many innocent Protestants had been condemned to the galleys, and otherwise punished, for supposed crimes, upon the oaths of wretches the most unprincipled and abandoned. M. Madier de Montgau, judge of the *cour royale* of Nismes, and president of the *cour d'assizes* of the Gard and Vaucluse, upon one occasion felt himself compelled to break up the court, rather than take the deposition of that notorious and sanguinary monster Truphémy: "In a hall," says he, "of the palace of justice, opposite that in which I sat, several unfortunate persons, persecuted by the faction, were upon trial: every deposition tending to their crimination was applauded with the cries of '*Vive le roi.*' Three times the explosion of this atrocious joy became so terrible, that it was necessary to send for reinforcements from the barracks, and two hundred soldiers were often unable to restrain the people. On a sudden the shouts and cries of '*Vive le roi*' redoubled: a man arrives, caressed, applauded, borne in triumph—it is the horrible Truphémy; he approaches the tribunal—he comes to depose against the prisoners—he is admitted as a witness—he raises his hand to take the oath! Seized with horror at the sight, I rush from my seat, and enter the hall of council; my colleagues follow me; in vain they persuade me to resume my seat; 'No!' exclaimed I, 'I will not consent to see that wretch admitted to give evidence in a court of justice in the city which he

has filled with murders; in the palace, on the steps of which he has murdered the unfortunate Bourillon. I cannot admit that he should kill his victims by his testimonies no more than by his poniards. He an accuser! he a witness! No, never will I consent to see this monster rise, in the presence of magistrates, to take a sacrilegious oath, his hand still reeking with blood.' These words were repeated out of doors; the witness trembled; the factious also trembled; the factious who guided the tongue of Truphémy as they had directed his arm, who dictated calumny after they had taught him murder. These words penetrated the dungeons of the condemned, and inspired hope: they gave another courageous advocate the resolution to espouse the cause of the persecuted: he carried the prayers of innocence and misery to the foot of the throne; there he asked if the evidence of a Truphémy was not sufficient to annul a sentence. The king granted a full and free pardon."

PERJURY IN THE CASE OF GENERAL GILLY, &c.

This Catholic system of subornation and perjury was carried to such an infamous degree, that twenty-six witnesses were found to sign and swear, that on the 3d of April, 1815, general Gilly, with his own hand, and *before their eyes*, took down the white flag at Nismes; though it was proved that when the tricolored flag was raised in its room, the general was fifteen leagues from Nismes, and that he did not arrive there till *three* days after that event. Before tribunals thus constituted, even innocence had not the least chance for protection. General Gilly knew better than to appear before them, and was condemned to death for contempt of court. But when he left Nismes, he thought either of passing into a foreign country, or of joining the army of the Loire; and it was long supposed that he had actually escaped. As it was impossible to gain any point, or find any security, his only hope was in concealment, and a friend found him an asylum in the cottage of a peasant; but that peasant was a Protestant, and the general was a Catholic: however, he did not hesitate; he confided in this poor man's honor. This cottage was in the canton of Anduze; the name of its keeper, Perrier: he welcomed the fugitive, and did not even ask his name: it was a time of proscription, and his host would know nothing of him; it was enough that he was unfortunate, and in danger. He was disguised, and he passed for Perrier's cousin. The general is naturally amiable, and he made himself agreeable, sat by the fire, ate potatoes, and contented himself with miserable fare. Though subject to frequent

and many painful alarms, he preserved his retreat several months, and often heard the visiters of his host boast of the concealment of general Gilly, or of being acquainted with the place of his retreat. Patrols were continually searching for arms in the houses of Protestants; and often in the night the general was obliged to leave his mattress, half-naked, and hide himself in the fields. Perrier, to avoid these inconveniences, made an under-ground passage, by which his guest could pass to an outhouse.

The wife of Perrier could not endure that one who had seen better days should live as her family did, on vegetables and bread, and occasionally bought meat to regale the melancholy stranger. These unusual purchases excited attention; it was suspected that Perrier had some one concealed; nightly visits were more frequent. In this state of anxiety he often complained of the hardness of his lot. Perrier one day returned from market in a serious mood; and, after some inquiries from his guest, he replied, "Why do you complain? you are fortunate, compared with the poor wretches whose heads were cried in the market to-day; Bruguier, the pastor, at two thousand four hundred francs; Bresse, the mayor, at the same; and general Gilly at ten thousand!"—"Is it possible?"—"Ay, it is certain." Gilly concealed his emotion; a momentary suspicion passed his mind; he appeared to reflect. "Perrier," said he, "I am weary of life; you are poor, and want money: I know Gilly and the place of his concealment; let us denounce him; I shall, no doubt, obtain my liberty, and you shall have the ten thousand francs." The old man stood speechless, and as if petrified. His son, a gigantic peasant, twenty-seven years of age, who had served in the army, rose from his chair, in which he had listened to the conversation, and in a tone not to be described, said, "Sir, hitherto we thought you unfortunate, but honest; we have respected your sorrow and kept your secret; but, since you are one of those wretched beings who would inform of a fellow-creature, and insure his death to save yourself, there is the door; and if you do not retire, I will throw you out of the window." Gilly hesitated; the peasant insisted; the general wished to explain, but he was seized by the collar. "Suppose I should be general Gilly," said the fugitive. The soldier paused. "And it is even so," continued he; "denounce me, and the ten thousand francs are yours." The soldier threw himself on his neck; the family were dissolved tears; they kissed his hands, his clothes, protested that they would never let him leave them, and that they would die rather than he should

be arrested. In their kindness he was more secure than ever: but their cottage was more suspected, and he was ultimately obliged to seek another asylum. The family refused any indemnity for the expense he had occasioned them, and it was not till long after that he could prevail upon them to accept an acknowledgment for their hospitality and their fidelity. In 1820, when the course of justice was more free, general Gilly demanded a trial; there was nothing against him; and the duke d'Angouleme conveyed to madame Gilly the permission of the king for the return of her husband to the bosom of his country.

But, even when the French government was resolved to bring the factions of the department of Gard under the laws, the same men continued to exercise the public functions. The society called *Royale*, and its secret committee, maintained a power superior to the laws. It was impossible to procure the condemnation of an assassin, though the evidence against him was incontestible, and for whom, in other times, there would have been no hope. The Truphémys, and others of this stamp, appeared in public, wearing immense mustachios, and white cockades embroidered with green. Like the brigands of Calabria, they had two pistols and a poniard at their waists. Their appearance diffused an air of melancholy mixed with indignation. Even amidst the bustle of the day there was the silence of fear, and the night was disturbed by atrocious songs, or vociferations like the sudden cry of ferocious wild beasts.

ULTIMATE RESOLUTION OF THE PROTESTANTS AT NISMES.

With respect to the conduct of the Protestants, these highly outraged citizens, pushed to extremities by their persecutors, felt at length that they had only to choose the manner in which they were to perish. They unanimously determined that they would die fighting in their own defence. This firm attitude apprized their butchers that they could no longer murder with impunity. Every thing was immediately changed. Those who for four years had filled others with terror, now felt it in their turn. They trembled at the force which men so long resigned found in despair, and their alarm was heightened when they heard that the inhabitants of the Cevennes, persuaded of the danger of their brethren, were marching to their assistance. But, without waiting for these reinforcements, the Protestants appeared at night in the same order, and armed in the same manner, as their enemies. The others paraded the Boulevards, with their usual noise and fury; but the Protest-

ants remained silent and firm in the posts they had chosen. Three days these dangerous and ominous meetings continued; but the effusion of blood was prevented by the efforts of some worthy citizens distinguished by their rank and fortune. By sharing the dangers of the Protestant population, they obtained the pardon of an enemy who now trembled while he menaced.

But though the Protestants were modest in their demands, only asking present safety, and security for the future, they did not obtain above half of their requests. The dissolution of the national guard at Nismes was owing to the prudence and firmness of M. Laine. The reorganization of the *cour royale* was effected by M. Pasquier, then keeper of the seals; and these measures certainly insured them a present safety, but no more. M. Madier du Montgau, the generous champion of the Protestants of Nismes, was officially summoned before the court of cassation at Paris, over which M. de Serre, keeper of the seals, presided, to answer for an alleged impropriety of conduct as a magistrate, in making those public appeals to the chamber which saved the Protestants, and increased the difficulties of renewing those persecutions of which he complained. The French attorney general demanded the erasure of his name from the list of magistrates, but this the court refused. Unfortunately, since the law of elections in France has been changed, two of the bitterest enemies of the Protestants have been chosen deputies at Nismes. The future, therefore, is not without its dangers, and the condition of the persecuted may fluctuate with the slightest political alteration; but which, it is to be hoped, may be prevented from any acts that may again disgrace the Catholic religion by the powerful expression of the public mind, actuated with better principles, or by the interference of the Protestant influence in this or other countries. Happily, since the year 1820, no fresh complaints have issued from the south of France on the score of religion.

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